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Selections.

SPIRITUAL SLAVEHOLDING.—MODERATE INHUMANITY DOING EVIL THAT GOOD MAY COME.—DOING GOOD THAT EVIL MAY COME.

Extracts from a work entitled, NATURE AND REVELATION; *showing the present condition of the churches, and the change now to come upon the world by the Second advent,* IN SPIRIT, *of the Messiah; with interpretations of the prophecies in Daniel, and in Revelations.* By H. H. VAN AMRINGE.

How preposterous is it for one to believe that God takes no notice of what is done on earth; or, that men, nations, or churches, can really prosper in iniquity! When we flatter ourselves that peace and safety are at hand, sudden destruction comes upon us. No law of God can be violated with impunity. It is impossible! And when men think that they deceive God, they cheat only their own souls. When they least expect it, they are exposed, and driven from every shelter and evasion; they are put to open shame, in the presence of an assembled universe, and their very names branded with eternal infamy and abhorrence.—p. 5.

Would that I could now conclude. But, to the shame of our country be it spoken, that in this land, more favored than any other by its free political institutions, in this age of light and science, and in the very sanctuary of the professing churches of Christ, that foulest national crime and abomination, HUMAN SLAVERY, exists; and men are found blinded enough to attempt to justify it by the sacred writings. How can slavery be justified by that law which requires us to love our neighbor as ourselves? If it is our duty and our happiness to be like Christ, then let any Christian professor, who defends slavery, show a single incident or word in the life or preachings of Christ, in his humiliation, death, and ascension to glory, which is at all reconcileable with the idea, that we can deprive our brother of his unalienable right of freedom—that we can make merchandise of his flesh and soul, treat him as a beast of the field, or withhold from him the productions of his labor and skill, which belong to him—and invade the nearest and dearest affections of his nature. It is impossible!

But "the fathers have eaten sour grapes, and the children's teeth are set on edge;" the inheritance has been transmitted to us from former days!

Is that any reason why we should *continue* the inheritance? If the children, seeing the iniquities which have been done, shall consider and do no more the like, then they might say, slavery *was* the sin of ages gone by.

But the effects of the institution are now so mingled and extended through all our affairs, that we cannot abolish slavery without hazarding our own safety and best interests.

The same excuse might be given for a continuance in other known sins; to abandon them, might diminish our wealth, interfere with our worldly honors and exaltation, and abridge our sensual indulgences. But it is a fatal error to suppose that to do right, and to bring forth fruits meet for repentance, is a ground for divine judgment against us. On the contrary, to *continue* slavery, will most surely bring down upon our country the heaviest vengeance of the Most High; for, as has been justly said, there is not an attribute in the whole character of God, which could induce him to take part with the slaveholder against the slave.

But why speak to us in the free States upon this subject? Slavery is not permitted in this State, and I do not see that we have a right to agitate questions concerning the peculiar institutions of our sister republics; more especially in this matter, a controversy on which might endanger the stability of our excellent and glorious federal constitution.

Adultery, theft, and murder, are not permitted by the laws of the free States; yet persons who lust, covet, or hate, are guilty of these crimes, in the sight of God. Because an offense is not permitted by the laws of the State, is that any reason why we should not speak against it? He who justifies slavery, or who, if the laws permitted, would hold his brother in bondage; he, too, who takes part with slaveholding by a compact or agreement with slave States, to aid and assist them in the crime of retaining their fellow-men in service as slaves—all such persons, although they live in free States, are, in the contemplation of the divine law, SLAVEHOLDERS; as much so as he who justifies theft in heart, is guilty spiritually: for the law of God reaches the conscience, and not only the outward act. At the tribunal of the Searcher of hearts, all will be judged as actual holders of slaves, who defend, justify, or aid* and abet the crime, whether their bodily hands have, in very deed, been polluted by contact with the sin, or not. These truths, therefore, *do* concern us, and all citizens of the United States; for they are truths, by which we must be tried at the great day, and which will influence our eternal destinies.

But are not the slaves in our States more enlightened and happy than they could have been, had they been reared in Africa? Slavery in the United States is a blessing, and not a curse, to the descendants of Africa.

So the slavery of Joseph in Egypt was overruled by the Lord, and a blessing followed from it; but it was a most foul and heinous sin, in his brethren, who acted so unjustly to him. If you search the Bible, and all other history, you will learn that the Lord overrules the sins of men, for our correction and reform. *Our* thoughts are evil; but the *Lord* meditates good to us.

Our Saviour tells a parable of the good Samaritan, who helped his neighbor when he had fallen among thieves. What sort of benevolence would the Samaritan have shown, had he said to the dying man, I will now hold you as my slave; for had I not come to your assistance, you would have perished; your condition, as my slave, will be better than if you were left to linger and die miserably on the highway!

Eusebius of Cesarea, in his Church History, (page 335,) informs us of a moderation in persecution. Instead of destroying life altogether, the pagans then only ordered that the eyes should be torn out, or that one of their legs should be amputated. This the persecutors thought was very great *kindness.*—"So that, (as Eusebius continues,) in consequence of this HUMANITY of theirs, it was impossible to tell the great and incalculable number of those that had their right eye dug out with the sword first, and after this, seared with a red-hot iron; those, too, whose left foot was maimed with a searing iron."

Strange that Christian confessors, or professors, should now copy the acts of the heathen, and even go beyond them in barbarity, and alledge in their excuse, *we do these things as a kindness and a humanity;* we put out the eyes, we maim the limbs, we manacle the body, we hold our fellow-men in bondage, and extort *slave* services from them, because, forsooth, it is an advantage to them to be reared in the United States, surrounded by the instructive blessings of *liberty,* and *Christian precept* and *example,* instead of being left to perish, or drag out a benighted existence on the sands of their native Africa.

The true disciple of Christ lives and dies for the benefit of his brethren; he takes up his cross, and follows our Lord. Yet, as we cannot, any one, do all things, we know that in pursuance of the established laws of nature, which proceed from a small beginning to greater results, we must have a point of commencement, or a centre of action; this centre, may, perhaps, in almost all cases, be the very lot in which Providence has already prepared and cast our station. Christianity is not without natural affection. Our homes, our state, our country, demand our faithful attention and services; none of the virtues and duties connected with these relations, are abrogated. But Christian love does not *end* with home, with state, nor with country, but encircles the earth, and penetrates with its pure light and genial heat, the entire universe of God. The good which we desire for ourselves, we desire also for others; nor can our full peace and jubilee ever come, until every created soul of man, throughout all the land, shall hear and participate in the glad tidings of UNIVERSAL SALVATION and UNIVERSAL LIBERTY.—pp. 255—8.

* See Channing's Address on the Anniversary of the Emancipation in the West Indies.

INTERESTING INDIAN AFFAIRS.

It is presumed that the great mass of Northern readers who took so deep an interest in the attempt of the excellent EVARTS under the signature of "Penn;" and in other humane and honorable efforts to save the Southern Indians from perfidious spoliation and expulsion from their own country, have not become indifferent to their fate. The following interesting correspondence of the New-York Commercial and the Tribune, will apprise them of the state and prospects of those injured people:

TAH-LE-QUAH, CHEROKEE NATION, August 28, 1843.

The kindly interest you have heretofore manifested in whatever relates to the Cherokees, and the distorted form in which you usually receive intelligence from our distant country, induce me to give you an account of some recent transactions.

The election for government officers took place on Monday, the 7th instant. John Ross has been re-elected principal, and George Lowry assistant principal chief, over their competitors, Joseph Vann, and W. S. Adair, by a majority of 923 votes, having received about two-thirds of the votes polled. The same party have also elected all their members to both branches of the national council, sheriffs in six districts, and one member of the national committee in one of the two remaining districts. The next council will stand, in the national committee, Ross 13, Va[illegible]: in council, Ross 18, Vann 6; giving Ross on[illegible] meeting 31, Vann 9.

This res[illegible] is highly gratifying to every true friend of our people, though doubtless very mortifying and galling to that portion of the opposition which has acquired an unenviable notoriety by contracting and endeavoring to coerce the people to approve the fraudulent "treaty of '35." The party which opposed Ross and his friends, is decidedly *mongrel,* being composed of all the treaty faction, a portion of the Cherokees who emigrated to this country prior to the great body of the people in '39, and the personal friends of their candidate, Mr. Vann, who was one of the most popular men in the nation, and who had four years ago been chosen assistant principal chief, by the anti-treaty party.

With such a leader, and under such a combination, they were confident of success. But that the victory, which they were going to win, the first Monday in August, might be great and glorious, and unparalleled, and that they might have everything under their control, they used every effort to bring themselves into power. Barbacues, whiskey, threats, violence, the promises of large sums of *per capita* money, *ex parte* congressional reports, and virulent newspaper communications, severely reflecting upon the integrity, the patriotism, and the honesty of John Ross, were daily and freely given and circulated throughout the nation, months before the election. All, however, availed not. The virtue of the people, which has passed through the fire of temptation and persecution for ten years of trouble and oppression, remained incorruptible. Throughout the canvass they were, as they ever have been, quiet and orderly, but firm and decided. And when the day of election came, the full-blooded population, many half-breeds, and some of the white men who are intermarried with us, proved that they are still true to themselves, to their country, and to the distinguished chieftain who has, for so many years of storm and peril, guided the destinies of his nation with signal ability and devotion.

Mr. Lowry, the assistant principal chief elect, served several years in that capacity, east of the Mississippi, and is also a veteran in the cause of his country. He is a good man, and although now seventy-four years of age, and his locks cluster over his prominent brow in silvery whiteness, he is straight as an arrow, blessed with excellent health, possesses in a remarkable degree the fire, the activity, and perseverance which distinguished him in early life among his people, and promises to live for years to come, to bless and guide his people by his wisdom, purity, patriotism, and strong vigorous mind.

Although the most prominent leaders of the treaty-faction, alias "dirt sellers," were candidates, and although they were united by "the cohesive attraction of public plunder," but one man, who had aught to do with that odious instrument, "the treaty," has been elected for the national council, and he not by the strength of the faction, but by "old settlers." This is truly a severe but well merited rebuke to those individuals who presumed of their own accord to be the chiefs and head men of the Cherokees, and in like manner, invested themselves with power to negotiate a paper of abominations by which we were to be bound, nolens volens. And although we were driven from our homes, the United States using this treaty to cover the violence it did to former treaties, by so doing, we have never ceased to denounce it a lie, an imposition on the United States, and the harbinger and inflicter upon us of untold woes. No, we have never acknowledged that it is binding on us, and by the blessing of God never will.

Our victory has been complete, and our rejoicing would have been great, but for the most barbarous outrage and murder ever committed. It is made the duty of the managers and clerks of election to meet at one of the precincts in each of the districts, the day after the election, to make out and seal the returns, and issue certificates to those who have been elected. In Saline district, in which Mr. Vann resides, the whole Ross ticket succeeded. This stung to madness some of the opposition; and the night after the election had taken place, a few lawless cowards entered into a conspiracy to murder those of the managers who were friendly to Ross, to destroy the registry of votes polled, and thus to prevent any returns from being made.

On Tuesday, the day after the election, Mr. David Vann, national treasurer, and brother of Joseph Vann. Elijah Hicks, brother-in-law of John Ross, (each one of the managers at the two precincts,) and Isaac Bushyhead, brother of the chief justice of the nation, met the managers at the house of S. W. Bell, to comply with the letter of the law in making out returns. When they reached there, a number of the opposition were also there. Among them were the persons who have been named in the proclamation of the principal chief, as being the chief conspirators, to wit, Ja[illegible] West and his sons, John, George, and Ellis; Love[illegible] Rodgers, Ogeese Choteau, Matthew Thompson, and John C. Work, a white man.

Scarcely had the managers entered upon their duties, suspecting no evil, when Mr. David Vann was assailed by some of the villains with very abusive language. He proposed to retire to some place where they would not be troubled, and as they were about to do so, Choteau, a half-bred Osage, and not a citizen, placed himself at the door with a cocked pistol, and swore that he intended to kill a Ross man. In the meantime Bushyhead, who was not in the room, but in the passage, between two rooms, was attacked by George West. Bushyhead told him he was very unwell, and wished to have no difficulty with him or his friends. West then struck him on the head with a pistol. Bushyhead threw him down, when he received a second and third blow, more violent and stunning, from some of West's friends.

Bushyhead then attempted to make his escape, but was followed by George West and the hired white assassin, John C. Work. They followed him into a cornfield at some distance from the house, and as he was deprived of all presence of mind by the blows previously inflicted, they soon overtook him, and put an end to his existence in the most cruel manner. Mr. Vann in attempting to make his way to his horse, was headed by old West, and told, "D—n you, Davy, your time comes next." His arms were then caught from behind by George West, who had just returned from butchering the lamented Bushyhead, and held until his pistols were taken from him by Ellis West.

The scoundrels then commenced beating him with clubs and brickbats, and continued to do so till they dragged him a quarter of a mile to a spring. Old West shouting out, kill him. Thompson struck him on the head two or three times with a brickbat. And Work, flourishing John West's bowie-knife, yet reeking with the blood of the unfortunate Bushyhead, swearing that he would kill him; he however promised to spare his life if he would acknowledge that he had received money from Ross to buy votes. Vann told him he would rather die than tell a lie. John Martin, Nicholas McNair, and S. W. Bell attempted to interfere, but were repulsed with threats. They at length, however, succeeded by directing Work's attention to something else. Mr. Hicks was forced off by John Martin, who discovered the plot a few minutes before the attack began.

Bushyhead, it is supposed, died immediately, as he was ripped open by the white fiend. Mr. Vann, though very badly wounded and maltreated, is still alive, but by no means free of danger. Jacob West, John West, Choteau, and Rodgers, are now prisoners, under a guard of sixty men, awaiting their trial under our laws. Work was arrested in Missouri, by Mr. Miller, deputy marshal of Arkansas, and has been committed to prison in Little Rock, on a charge of murder in the first degree. He is one of the principal murderers, and is a most unearthly fiend. George West, the other principal murderer, was at the time sheriff. He is still out. There is a reward of one thousand dollars offered for him. There is also a reward offered for Ellis West, and Thompson.

Old man West is a white man, but married a Cherokee woman. He and his sons are men of huge proportions, and giant-like strength. They are very overbearing, and would be esteemed bullies. The only way, however, in which they fight, is in a mob and with knives. Two of them were defeated candidates. Work is also a white man, who was living in the nation by permit. He had no rights of citizenship, and could not have had any interest at stake in the result of the election. Nor had he any acquaintance with Mr. Bushyhead and Mr. Vann. I am therefore constrained to believe that he became a murderer for the delight depraved souls feel in deeds of violence, or what is still more probable, that he was paid to act as he did, with the expectation of passing from the nation to the States, and thus escaping from justice.

The excitement caused throughout the nation by this brutal outrage, was intense; for it was at first thought probable that acts of violence had been preconcerted in other parts of the nation. Such, however, it is now believed was not the case. No respectable man has come out and approved of the act; in fact no man could. Although the rights of the people and their feelings have been so cruelly outraged and tried, they have shown an honorable determination to maintain the supremacy of the laws. You will hear of no violence on the part of the political or personal friends of the deceased; the prisoners will have a fair trial by an impartial jury. The Cherokees are a quiet, orderly, law-abiding people.

From the Correspondence of the New-York Tribune.

THE CHEROKEE NATION—ORIGIN OF THE DIFFICULTIES IN THAT NATION—BITTER HOSTILITIES, &c.

(No. 1.)

PITTSBURG, September 10, 1843.

The recent intelligence from the Cherokee nation recalls to mind some things concerning that people which, as I have thought they may prove interesting to your readers, I shall take the pains to put on paper. I lived for some time in that nation, and, being somewhat inquisitive and curious, used my eyes and ears, and occasionally my tongue, to learn what I could of their history. Since I left it, I have been surprised at the ignorance prevailing in the northern States respecting them. Their present circumstances, advancement in civilization, &c. seem quite unknown to persons otherwise intelligent, and in a general way familiar with the affairs of foreign countries. The contrast between them and their neighbors, the Creeks, across the Arkansas river, is so remarkable, one cannot help being surprised and incited to learn the cause of such dissimilarity. I do not, however, propose in this letter to enter into this question,—my intention being to notice the present circumstances of the people, and more especially to give a more minute detail than I have yet seen, of the causes of that peculiar state of feeling existing, which manifests itself ever and anon in outbreakings, murders, and assassinations. I intend to add, in two or three subsequent letters, some particulars relating to their habits, education, &c. I have no documents near me to aid in giving dates, and am dependent on memory. What I shall say, I have seen, and learned by personal inquiry of the parties themselves.

The Cherokee nation is divided into two general parties, the *Ross* and the *Treaty* party. The primitive division of the tribe into clans, amidst the general influx of knowledge, and the advance of civilization, is well nigh lost. The origin of the present division is briefly this: When the government proposed to purchase the lands of the nation, the proposition was rejected, and for a long time stoutly resisted by John Ross and those who adhered to his views, composing a majority of the nation. The price considered an equivalent by Ross for the lands was very far above anything of the kind the government would ever consent to give. It was clear that as long as the majority maintained their ground, and continued to oppose everything of the kind, unless in accordance with their views, no prospect existed of effecting a purchase and procuring the removal of the tribe to the West. This had been the determination for years, and to carry it out new appliances were resorted to to force the sale. Everybody is familiar with the course pursued by Georgia, and the unrighteous persecution instituted by her—how laws were enacted extending over that portion of the Indian territory within her boundaries. She even undertook to compel citizens of the United States living in the nation to swear allegiance to her, or submit to imprisonment in a penitentiary; a most outrageous violation of individual rights—which absurd and unlawful imposition was enforced in several instances—witness those of Worcester and Butler, the latter of whom resided not four miles from where I lived when in the nation, and even then was suffering from the fiendish brutality with which he had been treated. These aggressions on the rights guaranteed to the Indians by the United States became intolerable. A Cherokee could not get a good horse with any prospect of keeping him from being stolen, nor recover it if stolen. This is a sample of their treatment throughout by the sovereign States around. The object was, since they could not induce the Indians to leave willingly, to vex their lives out by harassment; and it did produce the effect on a considerable portion. It has made my blood boil to hear them tell of the cruel tyranny to which they were subjected. This, then, was the state of affairs. A large number would not consent to sell on such conditions, as the government wished to treat; on the other hand, the States around, particularly Georgia, were doing their utmost to coerce them into a sale. A party disaffected and wearied with fruitless suffering, signified *their* disposition to sell. By some means or other the government succeeded in getting a delegation appointed by this party, clothed, whether honestly or not, with power to sell and convey their lands. The United States agent concluded a treaty with them, and on the strength of that treaty the whole nation was compelled to emigrate to the Arkansas Territory. The party in whose behalf the treaty was signed, was thenceforth called the "Treaty party," of which the principal men were the Ridges, Boudinot, the Bells, Watsons, Stand Watie, &c. I never could get at the truth of this treaty matter clearly, but of two things I am absolutely certain: 1st. That the government or government agent, as you will, obtained the treaty by fraudulent means, clearly in opposition to the will of a considerable majority of the nation; and 2dly. That those comprehended in the treaty party were the most patriotic, and alive to the real interests of the people, for they saw and yielded to the force of circumstances impossible to be resisted. Had the Rossites carried out their determination not to sell, the termination would have been disastrous in the extreme, especially to the poor, many of whom had suffered awfully. I have been assured by prominent members of the treaty party, that the sufferings of their poor were intense, and had much influence in bringing the treaty about.

Here is the foundation of that distinction of parties now existing in such bitter hostility. But another element was added, from another source, which has been fuel to the flame. Long before the treaty was thought of, numbers of Cherokees had emigrated west of the Missippi; and as the affairs of the nation, east of the river, grew worse, the numbers west were increased by Indians seeking that peace and quietness which the United States had promised but never gave. A provisional government was set up by these, and an individual named George Brown, an hereditary or elected chief, placed at the head of it. Under this they prospered; but when the government forced the emigration of the eastern Cherokees in a body, and they came upon the lands allotted to them, the same occupied by Brown and his people, the Rossite party at once superseded Brown, set aside the laws in force, and imposed their own without so much as asking their consent. This ungenerous and unjust step embittered Brown and his people, and has led to a union of them and the treaty party in opposition to Ross. These feelings of hatred have continued the strife up to the present moment; and if the reports of the murders of Bushyhead, Hicks, and others, be true, the source is here. The feelings of the two parties never led to actual hostilities till the savage and unprovoked murder of the Ridges and Boudinot, by members of the Ross party. The elder Ridge was, I believe, an hereditary chief, but on the adoption of a republican form of government retired to private life; and at the time of his assassination, had, I understood, ceased to meddle with political affairs.

What hand John Ross had in the murders, if indeed he had any, though of course he denies having, is not known; nor, though the alledged reason why they were put to death was their alienating the public lands, has the tribunal by which they were condemned, come to light. Some of the Cherokees are of opinion that the sentence was passed by a council in the Rossite interest, of one person in each clan, about twenty-four in number. Boudinot was the most learned man in the nation. He was educated at the foreign mission school in Cornwall, Ct. and for some time edited a paper formerly issued in the nation. He had some knowledge of medicine, and this was the trap set for him. The three murders on one day, prove they were concerted. A party of Indians went to Boudinot's house the day set, one of their number pretending to be sick, or to get some medicines for another person. B. was superintending some workmen at a new house he was building, some distance from his residence. Suspecting nothing, he went with them, but no sooner were they out of sight and hearing of B.'s hands, than they butchered him in the most shocking manner. The elder Ridge was waylaid, and shot in the back while riding *in* the State of Arkansas; his son was murdered at his house, in his bed I believe, being sick at the time.

These murders blew up the flames of civil war, but by the active interference of the United States agents and forces were supressed at the time, and have slumbered ever since. But the lives of both parties have been constantly in jeopardy. It is not to be supposed that Indians, though partially civilized, could swallow the assassination of their best friends without a desire for revenge. Hence the life of John Ross has never since been safe, nor will it be as long as he lives in the nation. I am much mistaken if he is not killed yet. I have often heard Cherokees, otherwise peaceable men, swell with anger, and swear their only wish was to thrust a knife through his heart, and that they would do it with as little compunction as through a dog. Stand Uatie, in particular, is his foe, and has given him great uneasiness at divers times by his movements. This insecurity of life has led to the expatriation of some prominent men, the Brown mentioned above, one of the Bells, and others.

I have written enough, but must close by an anecdote of Indian revenge. A Cherokee living a mile or two from where I did, had, in a drunken spree, some years before, in the old nation, shot a young man in the thigh: the man died, but not without an avenger of blood. The murderer was riding home one evening about dusk, a shot from the roadside penetrating his thigh in the exact place and direction in which he had shot the young man. The wound proved mortal; he died, and without hesitation his death was universally attributed to some friend or relative of the man he had killed. Thus, years after, and a thousand miles from the spot, the avenger overtook him. He was burried by torch light. It was the impressiveness of the scene that fixed the facts in my memory. Yours, &c.

POSITION OCCUPIED BY THE CHEROKEE NATION—DANGER FROM THE SLAVE POPULATION—A LEAGUE—DEFRAUDING THE INDIANS, &c. No. II.

PITTSBURG, Sept. 11, 1843.

The comparative remoteness of the Cherokee nation, and the little that is really known of the under currents of public opinion there, the leading position it maintains among all the tribes on our frontier, and the acknowledged superiority of the principal men in it, render even a general knowledge of the movements there of more importance than of any other nation or tribe of Indians within the jurisdiction of the United States. That nation, by the acquisition of knowledge, which in its case is power, gained a weight, an influence, which will ever make it the centre of any really alarming conspiracy among the thousands congregated together in such close proximity, numbering many restless, fiery spirits, ever ready for action. It is for many reasons well that it is so. The *felt* superiority of the Cherokees constitutes them the leaders in any enterprise of the kind. There may be local disturbances, partial outbreaks among the disaffected; but any wide-spread conspiracy will have the Cherokee nation for its centre, and John Ross, should he be living, for its soul.

But while this is so, we have in the circle of circumstances a conservative influence for our safety. The very thing which gives such weight to the Cherokee councils, is that which will long retard the formation of anything of the kind. John Ross has lived several years at Washington City, attending to the affairs of his people; and he has added to a cultivated, powerful mind, as large a fund of general knowledge on the affairs of this government, as is possessed by most of our congressmen.

Others of their leading men have lived there, too; and many of their merchants have traveled entirely through the Union, and are well informed upon its affairs. This information is sufficient to convince them, if, after what has transpired with reference to their nation, they need conviction on the subject, that all hostilities with the United States, however successful they might be in the outset, would be visited on their heads with terrible severity. There are many tribes, perhaps, ignorant enough to engage in a conflict, if left to themselves; but no general war will be undertaken without concerted action among them all; and the Cherokees leading the way, with the knowledge they would have of the prospect before them, would long hesitate to engage in any measure of the kind. A resistance, however, to the authority of the government, is not out of the question. At present, the Indian tribes along the frontier are barriers to the spread of civilization farther west, (and east of the Rocky mountains,) unless among themselves. How long that barrier will stand with the huge waves and breakers of emigration dashing against it, is problematical; and although the government has guarantied to the Indians their present territory, whether they can, without a great advance in civilization, maintain themselves, is questionable. The county of Washington, in the northeastern part of Arkansas, immediately bordering on the Cherokee nation, is already the most populous in that State; while all along the line, from Texas to Iowa, the various counties are rapidly filling up. Experience has demonstrated that an aboriginal population cannot withstand the withering influence of a *corrupt* civilized one; from what cause, I shall not now inquire. Now, when the frontier States are settled, will the insatiate cupidity of the whites lead them to clamor for a farther removal of the Indians, or not? What has been done, may, in like circumstances, be done again. Will it? Will this government lend itself, as it has done, to advance the interests of greedy, soulless speculators? If it does, and seeks to circumvent the tribes by fraud, it will surely be resisted. The Cherokees never will move again, until compelled by force; *that* is their determination.

The Cherokee nation is the eye of all around it, and watches, and will watch, with eagle glance, any disposition manifested to aggress again on their rights; nor do I believe any tribe in their vicinity can be induced to remove again, if the Cherokees can possibly prevent it by timely information, council, or assistance. That we, as a nation, will yet be chastised for our flagrant invasion of the rights of helpless tribes, I do most religiously believe; and though I pretend to no prophetic ken, I think I see in the removal and settlement of the Indians in a body, the means by which it is to be inflicted, if, indeed, Providence designs the infliction to come from that quarter.

Catlin, I believe it is, who estimates the numbers of the Indians between the States and the Rocky mountains, at three hundred thousand, has pointed out the evil of settling such masses on the border. When the government thought it a master stroke of policy to plant them there, was it so short-sighted as not to see the impolicy of this? or was it so confident in its own strength, that no fears were entertained on the subject? In either case, it may be made to feel, sooner or later, that injustice is not to escape, though practised on those incapable of resistance at the time. The Cherokees are no friends of the United States. Why should they be, after what they have suffered at their hands? A war with some European power is not impossible. The Indian tribes border on the slaveholding States, and some of them hold slaves. The partiality of the Creeks for the African race, is notorious; and the ease with which an escape into the Indian territory can be effected, and the certainty of protection in case of a rupture and hostilities with the government, are circumstances of momentous importance to the slaveholding States. Whichever way we look, the situation of those States, in the event of a war, especially with England, is appalling. The intrigues of English power can be felt there; and in case the Indians, stimulated by promises, or incited by revenge, were to rise, too, no pen can describe the multiplied horrors of a slave insurrection on the coast and along the frontiers, joined to the actual miseries of war. The late grand council of various tribes, held at Tal-e-quah, or the Cherokee council ground, has more in it than meets the eye. It was, it is true, attended by officers from Fort Gibson, and the government agents in that quarter; and if they saw anything hostile, though they have communicated it to the department, it has not been made public. But the fact is, that council has been talked of for years, and was held for the very express purpose of forming a league of the different tribes, such as will secure unanimity of action, should any occasion arise requiring mutual support. They, for their own convenience, formed regulations, &c. for international government, such as experience had shown were needed; but the principal object to which everything tended, was the formation of a league to support their own rights, and resist encroachments by the United States; experience of the necessity of such a measure they have bought with the lives of thousands, and the loss of the graves of their fathers. They now know that in union there is strength. This council is but an incipient step toward a stronger bond, if the genius of John Ross can bring it about. I aver, what has been reiterated by every press in the land not prostituted to political villany, that the Indians have been, and are yet, treated in the most shameful manner by the government, through its agents, by permitting them to defraud the poor creatures in the manner in which *I have seen it.* I will specify one or two means by which this has been done most unblushingly. Yours, &c.

CANADA.

The parliament of the United Province met at Kingston on the 28th ultimo. Sir Charles Metcalf, the governor-general, delivered a very sensible speech. The following is an extract:

I have recently made a tour through the province, such as the exigency of public business would permit, in order that I might become in some degree acquainted with local circumstances requiring attention.

I have had great satisfaction in seeing a fine country, evidently advancing in improvement; and have every where been received with manifestations of loyalty to our gracious sovereign, and with personal kindness to myself.

It has been highly satisfactory to me to witness the great works in progress, which, owing to the loan raised in England under the gaurantee of the imperial government, the province has been enabled to undertake or prosecute. They are calculated, I hope, to extend the commerce and develop the resources of this vast country, and increase the public revenue, and general and individual wealth.

In those parts where works of this description are in progress, I found contentment prevailing at the prospect which they present. In other parts, there is a cry for improved roads, for the conveyance of produce to appropriate markets, a claim which is worthy of consideration; for on such communications, the prosperity of the country must in a great measure depend. Nowhere was the anxiety more strongly expressed than in the eastern townships of Lower Canada, where the community, almost entirely agricultural, in consequence of the heavy duties imposed on their produce in the United States, have lost the market to which they formerly had recourse, while the exemption from duty in our country of the similar products of our neighbors enables them, by greater facilities of conveyance, to undersell the producers of the eastern townships in our own market. Similar complaints of the effects of the duties on our produce in the United States, and of the facility given to the admission of their produce into our territory, are also made in other parts.—Whatever improvement can be afforded in our internal communications is so obviously desirable for the advantage of the community that an outlay devoted to that object, and consistent with the means at command must be highly beneficial. It is, therefore, much to be regretted that the state of the finances does not afford any immediate prospect of our being able to meet the wishes of many districts deeply interested in this respect.

From the Christian World.

REV. HENRY WARE, Jr.

Frequently has this community been called, within the last two years, to part with loved and honored guides, but among them all, not one was more beloved than the brother who has just left us. His influence has been so long and widely felt, that it is difficult to realize that he has passed away from the earth forever. His whole character was so lovely that every one looked upon him as a father and a friend; and the tender affection with which he was universally regarded, was as uncommon as it was beautiful.

Dr. Ware was born at Hingham, April 21st, 1794. He entered college in 1808, and was graduated in 1812. He was ordained over the Second Church, in this city, January 1st, 1817. This pastoral connection was dissolved September 26, 1830, after which he entered upon the office of professor of pulpit eloquence, and the pastoral care in Harvard University. Here he remained, fulfilling the various duties which devolved upon him, until within the last two years, when his feeble health obliged him to withdraw. From this time his strength has gradually declined, and on September the twenty-second, his spirit departed from its earthly abode. The funeral services took place at the University Chapel on Monday, p. m. September 25th. Chants were sung by the choir, selections from the scriptures were read by Dr. Noyes, and impressive prayers offered by Rev. Dr. Francis and Dr. Parkman. The chapel was filled with those who had come to testify their respect to the departed, and devout men attended him to his burial.

Few exerted a more extensive influence through this community. His rare excellence was known and felt. The world is not now what it would have been if he had not lived. He was always doing good, and has left behind him abundant fruits of his Christian faithfulness.

A few words can do little justice to his character; but that character was too generally known here to need much delineation. Yet it may be pleasant and profitable to recall some of those traits which were so brightly manifested in him.

He was remarkable for his gentleness. He had fervent feelings, yet his manner was subdued. However powerful his emotions, his whole spirit was serene. In the firmness of his opinions he was like adamant; yet he could bear opposition with patience.

The entire simplicity of his character was manifest in all that he did. He never seemed to speak, write, or act, merely for effect. His manners were marked by dignity, but it was the dignity of meekness. There was an entire absence of pretension. It was impressive to see one of his well-known reputation so truly humble. But his humility was not such as to be oppressive to others: it was natural, and mingled with feeling a cheerfulness and manly ease.

There was about his whole character, a thorough honesty. What he said, he meant, and all that he seemed, he was. He was single in his purpose. He concealed nothing, he colored nothing. In him was no guile.

He was always ready to enrich others by his treasures of learning; yet his learning was more for service than show. He sought to be useful in all that he did, and was marked by unaffected piety, sound sense, and holy zeal. Many might have surpassed him in deep erudition and scholastic knowledge; but no one could bring to his labors more solid acquirements, or understand better the depths of heavenly wisdom. He had fine powers of intellect; but it was his genuine goodness which shone forth through all he did, and which peculiarly characterized his life.

He felt a strong interest in the religious discussions and sentiments of the day, and his views were plainly, but kindly expressed. The occasional sermons, which he has within the last few years been called to deliver, have generally had particular reference to Christ, and have dwelt upon him as a divine teacher, a Mediator, and Saviour. This was evidently a favorite theme. His affections kindled as he thought of the Son of God, and he poured forth with holy fervor the sentiments which were more precious to him than life. He felt an interest in the great movements of the day. He advocated peace, temperance, and freedom, not merely as abstractions, but with reference to present evils. He plead for them, not as a partisan, but as a Christian. He mourned over that military spirit which too many still defend, and was shocked at the indifference of men, and even men called Christians, to the horrors of war. On the subject of slavery, he had clear convictions, and was always ready to avow them. He felt a pang when he thought of the crimes committed, and the wrongs suffered. Slavery was to him a curse, and the slave himself, he looked upon as a brother.

As a minister, he was a kindred spirit with Dr. Parker, of Portsmouth,—shall we not say with Oberlin and Fenelon? He won all hearts, he inspired perfect confidence, he diffused his own spirit, and left an impress never to be effaced. As a preacher, he ranked among the most distinguished of our divines. He strove not for originality. He cared not to dazzle. His preaching was not art. It was the simple, earnest preaching of one who felt the importance of religion: of one whose whole soul was filled with love to God and man. Eternity, judgment, repentance, faith, progress,—these were the sublime and searching topics to which he naturally turned, and the subdued fervor with which he spoke had the effect of eloquence. His words were burnt into the soul. They could not be listened to without emotion. He had not only led men to *believe* the truth, he made them *love* it.

As a pastor, he was the Shepherd of the flock. He was familiar at every fireside. Children were pleased to sit upon his knee. To the old and the young he was alike, the counsellor and the companion; the sharer of their joys and their sorrows. He opened freely his own mind, and other minds were opened to him. He had but one object in view, and that was to do good; and his own freedom from selfishness seemed to rob others of their's. His own devotion and purity extended from heart to heart, and the flock appeared like a family of which he was the father.

But he limited not his efforts to his parish. He loved the poor; and many are the humble abodes which have been blessed by his presence. It was no task to him to show sympathy. His heart was full of benevolence, and it seemed a pleasure to him to speak words of comfort to the bereaved. His name will long be mentioned with tender reverence among the poor. In past years, Dr. Tuckerman found in him a ready co-worker and loving friend.

Dr. Ware was not distinguished for his bold speculations; but rather was he known as a clear, practical thinker upon the great duties of life, and the grand principles of revelation. Few were before him in mental strength when he stood upon his own ground. His convictions were deep; his perceptions clear; his reasoning close and logical. As a writer he had great power, and partly because he did not exaggerate. His style was chaste and severe. It is the idea and not the language one is led to contemplate. His illustrations are natural and forcible; his arguments manly and convincing. The phraseology is transparent as air, while the spirit it breathes is exalted and purifying. Who can forget his thoughts on the "Character and Offices of Christ," "The Life of the Saviour," or the little volume on the "Formation of the Christian Character?" This last-named work will take its place with those of LAW and SCOUGAL, and has already proved to many an inestimable treasure.

During the latter part of Henry Ware's life he was professor of pulpit eloquence, and the pastoral care in Harvard University. His influence here can hardly be estimated. All who have left the school during the time of his connection with it, will bear undivided testimony to his fidelity and excellence. At this time the remembrance of his sympathy animates very many who labor in the towns and villages of New England, and in the distant West. His lectures before the students were such as might have been expected from one of his piety and earnest devotion. His favorite views on preaching, he presented to the public in a valuable treatise, in which he warmly advocates extemporaneous address. His views of the ministerial profession were calculated to lead others to a sense of their responsibility. Those who had the privilege of his counsels, can never forget them, so forcibly and so affectionately were they given.

He has gone in the vigor of his years. That matured and disciplined mind, enriched with the treasures of thought, ripe in experience and full of spiritual power, has passed from earth to heaven. We might have wished it were otherwise. But God knows what is best. He rules with an infinite wisdom, and may we bow with filial trust. There are higher spheres of action than are presented here, and our venerated friend and guide may there render a yet nobler service.

The recollection of his beautiful life remains for our consolation, and for our good. In his works and in his memory the beloved disciple yet speaks to us. The earth seems, more than ever, a brief resting-place, and heaven is dearer to us because he is there.

TO THE PRO-SLAVERY MINISTERS OF THE COUNTY OF MADISON.

So you are really afraid that our county will declare herself for the slave, at the approaching election! God be praised that you have reason to be! God be praised, that the rapid progress of anti-slavery truth in it, warrants the hope that the county will, so soon, stand forth for down-trodden, bleeding humanity! God be praised, that the downfall of American slavery, greatly accelerated, as it will be, by this local victory, will be your downfall also! You have the discernment to see that the anti-slavery cause is travelling r

the regenerated public sentiment which shall succeed—which shall have effected—the overthrow of slavery, your ministerial services will be in little demand. Your occupation will then be gone. You will then have your deserts. You will be despised, loathed, and execrated, even more than slavery itself—for slavery itself is not so detestable and dangerous as is that portion of its upholders who are recognized as chosen and authoritative teachers of religious truth. Indeed, but for these corrupt teachers—these "blind leaders of the blind"—slavery could not be: and, were it abolished, there is not, so far as their power and influence are concerned, any security against its return, or against the production and prevalence of any other forms of wickedness.

My declaration, that I am willing to spend my Sabbaths in pleading for God's enslaved poor, has proved an occasion for a new and rich display of your pro-slavery and pharisaism. You are warning your people in your respective cages not to hear me "preach politics" on the Sabbath—that is, not to hear me explain how wicked and murderous is your own pro-slavery voting. But, thanks to the Divine blessing on the power of truth, your captives, as well as those in the pro-slavery politician's cages, are, in spite of your warnings, fast breaking down the bars which shut them in. The venerable hen clucks in vain after her brood of ducks, as they sail away from her on the bosom of their favorite element. In vain, also, is it that you try to restrain the promptings of a free spirit in your parishioners. Seven-eighths of them will turn their backs on your heartless whinings and cantings to attend upon a ministry which has truth, and soul, and love, and humanity, and God, in it. You have influence enough with your trustees, and deacons, and elders, to get them to refuse me the use of the churches under their control. But, thus far, the skies have favored us; and beneath the grateful shelter of God-made trees, we have felt no need of man-made houses.—You manifest great concern for the Sabbath; and, it is understood that one of you is the author of the stupid, silly article in the Madison County Eagle, headed "Gerrit Smith and the Sabbath." They must be blind as bats, however, who cannot see that this concern is the merest affectation. What care you for the Sabbath who can consent to have millions of your countrymen robbed of it, and of every other means of holiness and usefulness and happiness? And what know you of the proper observance of the Sabbath, who know not enough to improve the day in preaching and praying for the slave; and who know not enough to rebuke pro-slavery voters, and to keep pro-slavery votes out of your own polluted hands? We declare it as certain, that, in the light of the philosophy of the Bible, you cannot, whilst living in such sins, know anything, as you ought to know, of the claims and character of the Sabbath. Where does that book promise light to him who willfully walks in darkness, or knowledge to him who is disobedient? Nowhere. But the burden of its teachings is: "If any man will *do* his will he shall know." "Then shall we know, if we *follow on* to know the Lord." "They stumble at the word, being *disobedient*." "Whoso is wise, and will *observe* these things, even they shall understand the loving kindness of the Lord." "The *meek* will He guide in judgment—the *meek* will He teach his way." "The path of the *just* is as the shinning light." To look to you for instructions how to keep the Sabbath, is as absurd as to take lessons from a thief on the extent and nature, features and elements, of the crime of theft. It will be time enough to choose you for instructers, when you are seen to be performing the nearest, and, therefore, plainest duties. Whilst you refuse to perform these, you will, necessarily, be unqualified to judge of those which are more remote, and, therefore, more difficult to be understood. Says one of Carlyle's books: "Do the duty which lies nearest thee—which thou knowest to be duty. Thy second duty will already have become clearer." Would you perceive whether it is right for me, whose aptness to teach is, I admit, much less than my need of being taught, to quit hearing the word on the Sabbath and to turn preacher for the slave; then try what effect it will have on your perceptions, if you cease to vote the Bible out of the hands of the slave, and the lash upon his back, and cease to vote away his right to marry, and to vote that he shall be bought and sold like the ox. The new light which obedience to God, in this plain case, would pour upon your path, might reveal other duties; and, among these duties, you might perhaps find your obligation to preach for the slave on the Sabbath, and also mine to do so, in the event of your continuing to be "dumb dogs that cannot bark." Then, what you now stumble at, or ignorantly condemn, might be plain and proper in your sight. Then, what your present guilty disobedience renders you as unfit to judge of as a blind man is of colors, you might be able to pronounce upon intelligently.

The extent to which you presume on the ignorance and stupidity of the people, is amazing. It was only last winter that one of you betrayed his pro-slavery heart in a speech at Morrisville. The tenor of his speech made it safe to charge him on the spot with having cast a pro-slavery vote at the last fall election. He seemed to be greatly surprised at the charge. Whether his surprise was, that he should be suspected of having committed the crime, or that anything which one of his holy profession does should be construed into a crime, I do not know. However that may be, the charge, which he was constrained to admit the truth of, put even his impudence to the blush. It of course made utter havoc of all the professions of love for the slave, with which he had interlarded his speech. You rely very much on your sly and sanctimonious manner of slipping in your pro-slavery votes to exempt you from detection and censure. But the people are waking up to your disgusting and abhorrent wickedness; and your successful imposture is fast drawing to a close.

How strange, that you should flatter yourselves that the people will forever remain ignorant of the pro-slavery character of the national parties to which you belong! Do you think they will never find out that your national Methodist and national Presbyterian parties have bound themselves, by many and deliberate and published resolutions, to oppose the abolition of slavery? Do you think that the people can always be kept ignorant of the countenance which northern Baptists give to the man-stealing practised by southern Baptists? Do you think that the people will always be blind to the fact, that northern whigs are pledged to southern whigs, and northern democrats to southern democrats, to uphold slavery? In a word, do you flatter yourselves that the people will never find out that every national party in this country, whether political or ecclesiastical, must (because the South will consent to be in no other) be pro-slavery as long as the system of American slavery endures?

I defy contradiction when I alledge that, to please the South, and keep her from breaking out of the national religious parties, the national Methodist party and the national Presbyterian party take the ground that a sin, however great and glaring, ceases to be a sin when the civil government approves of it: that the national Presbyterian party, at the very time when it is declaring that it is a high crime to move the feet to music, refuses to say that the buying and selling, and heathenizing of men, women, and children, is, in the least degree, sinful: that the national Methodist party pronounces all colored persons, whether bond or free, in the Church or out of it, to be liars: and that the American Baptist party acquiesces in the doctrine, that slavery can cancel marriage and justify bigamy. Inexpressibly wicked as are these parties, you are, nevertheless, wicked enough to belong to them.

I also defy contradiction, when I alledge that, to please the South, and keep her from breaking out of the democratic and whig parties, these parties allow the prisons which are built with the nation's money, to be used for confining the victims of the slave-trade—and persons to be licensed, on the payment by each, of four hundred dollars, to carry on that trade, even in the city of Washington—and the national flag to give protection to that trade. Under this same motive, these parties plunge our nation into pro-slavery wars; thereby wasting its wealth, (the Florida war cost more than forty millions of dollars,) and consigning to banishment or slaughter whole tribes of Indians, whose only crime is that they have lands, which slaveholders covet, and hiding-places, to which those slaves whose wrung hearts can endure oppression no longer, are wont to fly. But blood-red as is the guilt of these parties, such is your guilt for belonging to them.

You, however, have your excuses, and speak of your good deeds. You say you do not belong to these parties for the sake of upholding slavery. It matters not for what sake you belong to them, or for what sake they uphold slavery: you and they are guilty of the crime of upholding it; and the plea that you are not is as empty as would be the plea of the highway robber, that, since he did not commit his murders for the sake of committing them, but only for the sake of getting money, he ought not to be held responsible for them.

You say that you are kind to your neighbors, and pity the poor and the suffering around you. But this is no justification for the wrongs which you inflict on those remote from you; and, since your infliction of these wrongs shows that you are not actuated by *principle* in your treatment of your fellowmen, it is fair to add that nothing is wanting but opportunity, interest, or temptation, to enlist your agency in enslaving those who are the objects of your present kindness. Contributing, as you do, to uphold the infernal system under which other men's children are bought and sold like cattle, there is no security that, in supposable circumstances, you would not lend a helping hand to extend the grasp of that system to the children of your nearest neighbors and most intimate friends. Having proved yourselves to be but mere mercenaries, we are at liberty to say that you have put yourselves into market for a price, which is the highest attainable amount of selfish gratification, cost what that gratification may to the rights and hearts of others.

You say that you preach the gospel. I doubt not that you utter many gospel doctrines. But if you mean that to declare, in an abstract form, any or even all of the doctrines of the gospel, is the sum, or any considerable part of the sum, of preaching the gospel, I widely dissent from you. To *apply* its doctrines—*that* is to preach the gospel; and he who, like yourselves, has not the courage, honesty, and self-denial to do so, is not a preacher of the gospel. To call him a preacher of the gospel, who shrinks from identifying himself with the anti-slavery cause, and refuses to press the claims of that cause on a community of slaveholders, is to identify cowardice and treason with a name which is most significant of courage and integrity. I speak of this as a slaveholding community, and I do so with the most perfect propriety: for are not the people of the State of New York as truly *slaveholders* as if they were *slave-owners*, also? Are they not as truly slaveholders as are the people of Virginia? The people of New-York are slaveholders in virtue of being a party to the making and maintenance of slave laws, and in virtue, also, of their pledge to back up these laws by their physical power. And is it not in the same way that the people of Virginia have made themselves slaveholders?

I entreat you, then, in the name of truth and decency, that you no more number yourselves with the preachers, but with the betrayers of Jesus Christ; no more with the friends, but with the enemies of God; no more with the friends, but with the enemies of man; until you shall have repented, and have taken your stand by the side of those who, in the face of pro-slavery politicians and pro-slavery priests, of oppressors, and of devils, are laboring in the strength of their God and of their own good cause, to deliver the millions of their enslaved countrymen.

GERRIT SMITH.

Peterborough, August 10, 1843.

From the Practical Christian.

"THE REFORMER."

We received sometime since the first number of a new proposed quarterly periodical, (40 pages, fine type octavo,) published at Pittsburg, Pa. edited by W. M. Connelly, and entitled "The Reformer, or advocate of Industrial Association." The following advertisement announces the general design and terms of the work:

"The Reformer, if sufficiently patronized, will be issued in *quarterly numbers*, each of which will be complete in itself. The numbers will vary considerably in size and price, yet no number will cost more than fifty cents. Devoted to the discussion and advocacy of social and moral reforms, it will contain accounts of industrial associations, and of the condition of the laboring classes in various countries, &c. &c."

The editor says—

"We hope every friend of associations will aid in giving it an extensive circulation, and will send us all the information in their power. We particularly request this of our friends and others, who are members of industrial associations, whom we wish to send statistical accounts of their respective societies, viz: The number at the formation, the original capital, the present condition, numbers, &c. &c. And also in their letter a miniature plan of their location."

The number before us bears the date of August, 1843, and is headed—"Glimpses at Industrial Associations." The whole comprises ten chapters with the following captions, viz: "*Preliminary Observations*;" "*History in ancient times*;" "*History in Modern times*;" "*Character of our present system*;" "*Owenism*;" "*Shakerism*;" "*Fourierism*;" "*Pittsburg Societies*;" "*Advantages of Industrial Associations*;" "*Objections*;" "*Conclusion*."

The editor appears to be a man of intelligence, judgment, and integrity. We are glad to see such a work commenced, and hope it will be extensively patronized. The present number contains a valuable mass of information, and will be read with avidity by all who are interested in association. Its greatest errors are where we might expect to find them—in matters of community statistics. It is extremely difficult to obtain accurate accounts of these institutions. They are so various in their origin and character, so disconnected with each other, so insulated by distance, and many of them so recently founded, that much time and pains will be requisite to gather up and arrange the facts respecting their several locations, numbers, resources, and peculiar characteristics. But Mr. Connelly has taken the proper method of collecting and concentrating these facts, and we trust that those persons in the various communities scattered over our country, whose position enables them to furnish correct accounts respecting their institutions, will be glad of an opportunity to publish them in the Reformer, as well for the sake of those institutions, as the public good. It will be rather mortifying to the honest and unassuming members of the newer associations, to find that Mr. Connelly's brief statements of their numbers, &c. are greatly exaggerated—rather what we could *wish*, than agreeable to the reality. Thus he puts down Roxbury Association at 400, ours here at 200, Northampton at 200, &c. while the Zoarites, who have been 23 years in existence, are rated at only 400, with a capital of $700,000. One of recent date, at Watertown, New-York, is put down as having 400 members, another at Skeneateles, 300. Social Unity, Pike county, Pennsylvania, 300, and the Sylvania, in the same county and State, 400. We believe most of these are over estimated. Those in this State, we know are. Ours at Hopedale, in Milford, (not Mendon,) has but about fifty members proper, with perhaps one hundred members and dependents reckoned together; some forty-five of whom are *only* at our vocation, and the others waiting for accommodations. Probably more than two hundred persons would have located here before now, could we have received them. As it is, we rate our numbers at forty-five to fifty. Our West Roxbury friends, we believe, number less than twenty proper associates, whose pupils and other dependents, make their resident population perhaps one hundred. The friends at Northampton, of all classes, probably number from one hundred and twenty-five, to one hundred and fifty. As to the New-York and Pennsylvania associations, above mentioned, we cannot speak with so much certainty; but judging from what we have heard, as well as from what we know of the nature of such movements, their numbers must be overstated in the work before us. We should rejoice to know that all the communities were even more flourishing than Mr. Connelly represents, but we are utterly opposed to exaggeration. The truth in the case, humble as its figures may appear, is not only politic, but sufficiently encouraging.

We little suspected when we first conceived the design of our present fraternal community, that similar conceptions were generating without concert in thousands of minds in different parts of the world. Now, though in some of its features ours stands alone, yet associations, with the same great aim of reorganizing society on a better basis, are springing up in rapid succession here and there, over the wide expanse of our country, (to say nothing of Europe,) and the great idea from which they start seems to break forth, either by a sort of spontaneous combustion, or by propagation in all directions. "The Reformer" mentions a dozen or more in the United States, which have been formed within the last two or three years. In a future paper we shall designate, and give some little account of these communities, The Fourier system, as promulgated by Messrs. Brisbane, Greely, and other able men, is widely extending itself, and important plans are on foot for organizing associations under it. Our own individual opinion is that most of the associations now forming, will have to be very much modified, or fail of realizing the anticipations of their projectors. But however this may be, we are confident that a glorious organization of society will take place at no distant day. We watch the signs of the times, therefore, with intense interest and hope.

LIBERTY OF THE PRESS.

The editor of the St. Albans (Vt.) Messenger, a whig paper, complains that one of his subscribers, living in the largest city of the South, has notified him that his paper must be stopped—*because, on account of its containing some articles favorable to the abolition of slavery, the postmaster will not deliver it to him!* He says, moreover, that he has other subscribers at the South, who have expressed fears for their personal safety, on account of taking his paper! Suppose a postmaster here at the North, were to refuse to deliver to a subscriber a southern paper, on the ground of containing matter unfavorable to liberty, or because it advocated slavery—how long, reader, do you suppose said postmaster would hold his office? We guess not long. Such conduct is *right* at the South, but *wrong* at the North! So *in effect* declares our general government.—*Hampshire Gaz.*

Communications.

PROGRESS OF OUR CAUSE.—EXHORTATION TO MORE ZEALOUS EFFORTS.

Eighth Annual Report of the East Fallowfield Anti-Slavery Society, adopted at the annual meeting of the Society, held September 2, 1843.

At the eighth annual meeting of the East Fallowfield Anti-Slavery Society, held 9th mo. 2d, 1843, the following report was read and adopted:

REPORT.

In presenting to the society their eighth annual report, your board feel at a loss what considerations to offer, that would be calculated to enliven and stir up to renewed life and labor. The great field of anti-slavery effort has become so widened, and its soil so thoroughly tilled, that it would be a difficult task, at this day, to turn up anything new, or of a nature to enlighten, that would come within the limits prudence would prescribe for a report, so essentially local in its character.

Great changes have come over the scene, since our organization, in 1835. Then, we met with opposition on every side, and an amount of ignorance on the subject, truly astonishing. At that day, opponents rose up on the right hand and on the left, like men waking from a troubled dream; and with the mere mention of the "horrors of St. Domingo," or some other horrors, they seemed to expect that we would at once desist from our work. They appeared not to comprehend our principles, or the great truth, that safety could only be secured by doing justly. They acted as though the two and a half millions of slaves had lost the motive that swells the bosoms and controls the actions of other men; and that massacre universal awaited one portion or the other, in case these caged monsters should be "*turned loose*."—And finally, they prophesied a speedy death to our enterprise. To this end, they faithfully performed their part; not, however, with the light afforded by past experience, that violence cannot retard the progress of truth, but on the contrary, may afford occasions for its advance. For a brief season, discussion was resorted to, but with unvarying loss to our opponents. The next measures employed, were lynchings. Public and private property was assailed, and leveled to the ground, or burnt to ashes. Life was immolated; innocent men were unmercifully flogged, and their appeals to the law, and their cry, "I am an American citizen," were mocked at, and spurned, by those high in authority, backed by the rabble, ready to execute their bidding. Executive bulls were issued; high functionaries of the government connived at the robbery and conflagration of the public mails;* and senators made labored reports in favor of the enactment of laws rendering the blessings of a free press punishable with severe penalties; grand jurors in one State found bills of indictment against citizens of other States; laws were made to bear more severely upon the free colored people, even to the selling of some of them into bondage, particularly under the territorial laws of Florida; others have been subjected to the most shameful tyranny in southern ports, to the great detriment of northern merchants and ship owners. In terror, at their system being dragged to the light, they have sought to strengthen it, by the addition of Texas; and subsequently, they have been casting meaning glances at California, and occasionally at the entire republic; while bowie-knives gleam threateningly in our national halls, if a freeman dare to attempt their exposure. These are some of the mixed mass of expedients resorted to by our opponents, whereby they have hoped, nay, fully expected, to check, and ultimately crush the progress of our enterprise.

But mark the change; how a whole nation, nay, a whole world, has been roused from the deep slumber of centuries, to examine this subject—to ponder upon the duties of man to man—and partially, at least, to recognize this important truth, that each individual, however obscure, has the same rights as every other individual, however great. Our principles have foothold in every State. The legislatures of New-York, Massachusetts, Maine, Vermont, and Michigan, have moved nobly in the matter. Numbers of the religious, commercial, and political papers, are now open to the discussion of the subject, some of which have taken high ground. Statesmen and politicians have been forced, by the pressure of continually operating circumstances, to examine the matter, and estimate the uncertainty of their official tenures. Parties view with increasing alarm its daily growing ability to decide their contests, by holding the balance of power between them; and all classes are more or less stirred up upon the question, which, like an unwelcome guest, has obtruded itself upon their awakened attention. The religious bodies, too, which had thought to stifle our struggling cause by their official edicts, and the grave warnings of the ministry, have been compelled to give back, or *be passed*, by the army of unfettered recruits, which are ever deserting their ranks, to swell the triumphs of our progress. Active or outspoken opposition is everywhere giving way, in sullen silence, or acknowledged conversion to our principles. The North is beginning to feel that its own rights are identified with those of the slave; the farmer and mechanic are beginning to perceive, that by the existence of such a system, labor, the very staff of their comforts and enjoyments, is being degraded, and they themselves looked upon only as a second grade of slaves. These causes, acting in harmony with the high schools of humanity everywhere opened by the friends of emancipation, in the agitation of this subject, have procured willing friends, where once we found bitter opponents; willing ears, which once were deaf; and open churches, which a few years since were closed against the advocates of the slave; halls, which once resounded to the thunders of an Adams, and the fiery declamation of an Otis, are now tremulous with the plaudits of thousands, enraptured at the earnest appeals of a Garrison, and the captivating eloquence of a Phillips.

What, then, is in the way of the speedy consummation of our labors? What is it that prevents us from reaping the reward of our toil, without further delay? Nothing, save our own lack of a rigid adherence to our principles. Already are we sufficiently numerous to do the work, if we were but steadfast to principle. Let us cease giving any support to sects and political parties, unless those sects and parties withdraw all support from slavery. If we would thus act, we should make it the interest of parties to consult free principles, instead of the behests of slavery. This would lead to the success of the party thus acting, and consequently to the abrogation of all such statutes of the constitution and laws which identify us with the system; and finally, to its entire overthrow; as it is now an acknowledged fact, that the South cannot sustain it, without the aid of the North. It is quite time we should take high ground, and not take it in profession only, but stand by it. It is this spirit of concession to a handful of slaveholders in the South, that has led one party to press upon its friends the nomination of Henry Clay for the presidency, one of the most obnoxious men to our anti-slavery friends that could be selected; this, too, in the face of our well-known and settled hostility to the man, as the "uncompromising enemy of emancipation, either *gradual* or *immediate*." But the party must consult the "wishes of the South"—must *first* satisfy the demands of two hundred and fifty thousand slave *owners*, although about one hundred thousand of these are women, and minors, and consequently no voters; notwithstanding, by so doing, they go directly contrary to a large number of their northern fellow-citizens. But what of that? our Southern brethren are men of sensitive feelings, chivalrous men, gentlemen planters; while we of the North have little or no feeling at all, merely laborers ourselves, unable to manage "domestic institutions." The opposing party will no doubt be as anxious to manifest an equal loyalty to our brethren of the South, and an equal forgetfulness that they have *brethren in the North*. This state of base, prostrate subserviency to southern dictation, on the part of the two great political parties, is low, contemptible, unprincipled; is full of danger to our beloved country, to the hopes of humanity everywhere, and must be speedily broken up. And it can be done! It is but for the friends of emancipation to will it, and stick unfalteringly by the integrity of their resolves, and *it will be done*. To this end, let the anti-slavery pledge be circulated for signatures throughout our country, the State, and the whole North. Let the array be held up, be known and seen of all men, as the "pledged teetotalers"—as the priceless band, that neither party can purchase, unless by arousing itself, and shaking off the degradation of its past subserviency, and consecrating itself henceforth to the cause of freedom. And while they act out, so far as they act politically, their principles, with strict fidelity to the slave, let them be ceaseless in preparing men for right action, by solemnly impressing upon them the great and imperative moral obligation resting upon every individual to speed with all his exertions as a Christian, a cause which is emphatically the cause of justice and mercy. Let them also give no peace to a corrupt Church, and a popularity-purchased ministry. Tranquillity seems to be the cry of the Church; and the universal complaint, "insubordination to its established usages, and the judgment of the body," is to us, the most cheering evidence of the march of mind to individual responsibility and accountability. Let these insubordinates heed not the cry of schism—of difficulty and division following everywhere upon the heels of their progress—of sowing the seeds of strife and dissension in the Church. For the same was said of Jesus of Nazareth, eighteen hundred years ago. The cry of the piety of that day was, "If we believe on this man, the Romans will come and take away our place and nation." So of the piety of this day: if we believe in this spirit of reform that is going abroad, we shall lose our reputation in the world, and others will come and take our places in the estimation of the people, and we shall cease to convert to our particular tenets and forms of religion! Let this spirit, which is the prevalent one of the present day, be universally assailed; let their "quiet" be broken in upon; let them be called upon, as Cain was formerly, "where is thy brother?" and with the bold fidelity of the prophet to David, declare in every synagogue, "thou art the man." The case is urgent; two and a half millions of our fellow-men are looking to us for their redemption from bonds; and how long a regard for principle, coupled with suitable prudence, will require our friends to labor with their several sects for the purpose of converting their influence from pro-slavery to anti-slavery, is rather problematical. To come to a conclusion with the light we now possess, would seem to land us in the decision that time and effort might be better employed, and at least that it might be well for the devoted and sincere of all denominations—those whom no dogmas of sect or papal influence could tempt to give up or betray the great interests of humanity—to candidly consider whether it might not be an instrumentality of good; to hold conventions of their several sects, for the purpose of solemnly inquiring what further labor the exigencies of the case and the times require at their hands.

Finally, whatever turn events may have in store, let us only be anxious for the life and spread of *truth*; and if in its triumph, existing organizations, religious and political, are doomed to crumble and disappear, be it so; if they *will* turn a deaf ear to the voice of warning, and court their doom, the fault is their own.

Statement of funds, and papers circulated.

By the treasurer's report, it appears that the total receipts during the year, ending 9th mo. 2d, is $70 50. During the same period, there has been drawn by order of the board, an equal sum, which has been expended as follows, viz: $44 as a donation to the State Society; $4 00 as the portion assessed our society by the county board; and $22 00 for fifteen copies of the Standard, which have been circulated as heretofore.

In conclusion, your board know of no better plan for raising funds, than the quarterly subscription; nor any better method for circulating the Standard, than that heretofore pursued; and would therefore urge the re-adoption of both; and that we give renewed attention and energy in carrying them into successful practice.—Upon this depends much of the utility of organized action; and let us not permit time and habit to dull our activity in the task, but rather let it be sharpened—believing each succeeding effort is a link struck from the chain of the bondman—one prop from the already-tottering bastile of slavery.

On motion, Susan Fulton, Sarah Ann Taylor, Susanna Taylor, Joseph W. Thorne, and James B. Mode, were appointed to promote contributions to the anti-slavery sale, to be held in Philadelphia the ensuing winter.

The following list of officers were appointed to serve the society the ensuing year—viz: president, Cyrus Coates; vice-president, Susan Fulton; recording secretary, Mary Coates; corresponding secretary, James Fulton, jr.; treasurer, Lukens Pierce; additional members to constitute the board of managers, John Rankin, Joseph Thorne, Sarah Ann Taylor, and Rebecca Pierce.

MARY COATES, *Rec. Sec.*

Ercildoun, 9th mo. 22d, 1843.

TESTIMONY OF AN EYE-WITNESS.

(*Continued.*)

It is not pleasant to herald forth the faults of others, much less to publish our own. Yet it is necessary, at times, to sacrifice private feelings for public good—to hold up the doings of others, that they may see the evil of their ways, and learn to ponder the paths of their feet; and to expose our own errors, that others may avoid them. In doing so, I wish not unnecessarily to wound the feelings of any; and indeed, I believe the Christian's cannot be hurt, for he is willing to lay down his life, as our blessed Saviour did, for the good of his fellow-beings. "Truth," says the prophet Isaiah, "faileth, and he that departeth from evil maketh himself a prey; and the Lord saw it, and it displeased him that there was no judgment." This, I am afraid, is the case with some portion of the Society of Friends. There are those who have seen the error of their ways, and I am one. These, with myself, have been ridiculed, and even hissed at; but this only makes true the prophet's declaration, and its applicability to some portion of our society. So far as I am concerned, I will relate to you what took place at last Yearly meeting. On the morning of the day that Charles Marriott's case was brought before the meeting, I happened to take my seat early, and was meditating upon my own ways, when one of the New-York Monthly meeting's committee in Charles's case, took his seat alongside of me, and accosted me thus: "Is thee a member among Friends?" "Yes," said I. "Well," says he, "thee don't look like one." "The color of my coat," says I, "is plainer than thine." And then I looked him full in the face, and thought that he must be engaged in some bad business, which afterwards I found to be true; and this language occurred to my mind: "Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful;" and I removed to another seat. Had this individual asked me to what meeting I belonged, he could have found out the truth of my answer, by asking any of the representatives of that meeting, without adding insult to his question. It was a principle early implanted in my mind, that when I was convinced of an error, to acknowledge it; and if I had spoken in public against another and his cause, and found I was wrong in doing it, I was bound to make a public confession. I once was opposed to the abolitionists, spoke in New-York Yearly meeting against I. T. Hopper, and was applauded by some of our friends for it. Alas! I was ignorant of the extent of the evils of slavery, and thought as the Apostle Paul did, when persecuting the Christians, that I was doing good service. Since that time, I have been in a number of the slave States, and have been permitted to see slavery as it is; for this reason, I believed it necessary for me, at the last Yearly meeting, to confess my error—to speak the truth in relation to slavery—and to do an act of justice towards I. T. Hopper. But was I met with those kind feelings that I had previously, upon a like occasion, experienced—by the same kind friends? No; far otherwise; some passed me by with a sideway look, or a cold indifference. One, a minister, ridiculed me, and others reprimanded me for saying what I did. I then pitied them for their ignorance. I have reflected much upon it since, and I pity them still. I believe that truth is mighty, and will prevail; that ignorance and error must flee before it; and that the temperance and abolition societies have but one object in view, that of doing away cruelty, injustice, and oppression. "To loose the bands of wickedness, to undo the heavy burdens, to let the oppressed go free, and to break every yoke," is the duty of every religious society, and particularly the Society of Friends; for it commenced the good work of liberty, and has since, I fear, receded from it. A few Friends persuaded Thomas Clarkson to have his prize essay printed, after he had been dissuaded from it by the College printer, on account of its being upon a subject so unpopular. Some of almost every denomination united with these few Friends, and formed an abolition society. The members were despised, ridiculed, and had to suffer persecution for their principles, yet they persevered; and notwithstanding its unpopularity with the British nation at that time, in twenty years after it was brought into parliament, a law was passed abolishing the slave-trade. Some of the members of that society lived not only to see the slave-trade abolished, but also the abolition of slavery itself, in the British dependencies. What may not these moral institutions accomplish? They have accomplished much good, and I trust they will accomplish much more. The poor, despised inebriate has been reclaimed; and the time will come when man-stealing, and dealing in human flesh, will be abhorred. I cannot see why a minister of the Society of Friends has suffered his bosom to become the fountain of bitterness towards these moral institutions; but it is the nature of the spider to extract poison from the sweetest flowers, and destroy with its venom all that its web can hold. Now, to this venomous insect we may oppose the bee, that from the plants extracts the most delicious sweets; and though when rising from the plants it may be entangled with the spider's web, as it sometimes is, it will generally extricate itself, soar again into its native element, and bear away to its companions its delicious load. I have seen the spider, when the bee was thus entangled, approach it with much caution, and apparently on finding it laden with sweetness, retreat to its hiding-place, there I suppose to feed upon its own venom. May not this be the case with some among us, who possess great talents. Seeing a great moral reformation going on in our land, they would render themselves conspicuous, and know not how, except by declamations and caustic aspersions.

Intemperance and slavery are demons of the same class. Intemperance has ruined families, and caused men to become desperadoes; some of whom have fled from their homes to the rice and sugar plantations of the South, become overseers, stifled the pure witness for Christ within, innured themselves to cruelty, and have been sworn to maintain slavery, with all its diabolical evils. Here cruelty is added to slavery, by the intemperate; and the man after feeding on bitterness, and becoming delighted with cruelty, would, if he could, make slaves of us, too. Intemperance is opposed to freedom; and where it prevails, slavery is the consequence. If a person at the South is on a journey, traveling in the ordinary mode, as I did, he may meet another, traveling in the same manner; and perhaps his first question is, "Have you any peach brandy, or corn whisky?" and if you have none, out comes his, and the tin-cup to drink out of—which being filled and handed to me, I must drink, or be considered his enemy, and also an enemy to the institutions he supports; for, says he, the one that is a temperance man, is an abolitionist, too. One person said to me, that "if F. the temperance lecturer, comes into our county, he never shall go out alive; for he is a native of our State, and knows that abolitionism and this temperanceism is all the same thing." If he was a northern man, we would secure him till we could send him away; but F. we cannot." I am informed he was killed; and if so, he died a martyr to the cause of freedom.—"Ah," said an aged gentleman to me, "as long as slavery exists, we never shall have here as good moral society as you have at the North; but it won't do for you and me to say much about it." Another gentleman said to me, by way of friendly caution, "We understand they mob at Poughkeepsie those who talk against slavery; and you need not think, if you talk against it in the heart of slavery, that you will fare much better." Oh! shame, where is thy blush! that the people of Poughkeepsie should countenance mobs; for it is said that some gave the sly wink, some laughed, and others said openly they were glad; men, too, who would now feel outraged to have their names brought before the public, and their characters exposed, as deduced from the occasion.—They are no doubt ashamed of it, as they should be; and the character of Poughkeepsie, as drawn therefrom, ought to be buried in oblivion, as no doubt it will be; for the poor inebriates have ceased to be drunkards, and cannot be employed any more in such acts of violence. Their wives and children, too, have been made to rejoice, through the agency of these moral societies. The pure and humble followers of Jesus, I think, cannot do otherwise than to bid these societies God-speed.

Pleasant Valley, Duchess co. N. Y. } M. M.
September 25th, 1843. }

* An *anti*-temperance society was organized in Virginia some years ago.

* We can never see an allusion to this subject without feeling our blood boil. We wish we could say to the free and independent men of the North, with the loudness of thunder and the emphasis of an earthquake, that Liberty and Law lie bleeding at this moment under the bowie-knives of their appointed and sworn guardians. No language can express the height and depth of our standing indignation on this subject. Eight years ago the laws of the land for the protection of our rights and our property in the national post-office and mails, (of which the free States pay three-fourths of the expense,) were violated in the most outrageous manner by the slave mongers of Charleston. The postmaster of that city yielded all up to the mob, and asked instructions of the postmaster-general who, with the avowed approbation of the President of the United States, sanctioned the crime. That postmaster-general is not in the penitentiary. That president was not impeached, and that precedent now and ever since, usurps the place of the law!—[Ed.

The Anti-Slavery Standard.

NEW-YORK, THURSDAY, OCT. 12, 1843.

THE EMBEZZLEMENT OF THE EMANCIPATOR.

There are many abolitionists, to whom any recurrence to this subject is distasteful, both by reason of their love of peace, and of the deep disgust with which the transaction referred to inspired them at the time of its occurrence. We fully sympathize with such, but we feel obliged to sacrifice taste to justice. For several months, we have been urged by good and true friends of the slave, particularly in the valley of the Connecticut, (where Joshua Leavitt, by a great appearance of piety, by the name of abolition, and the instrumentality of the Emancipator, is misleading many well-meaning persons,) to give a succinct statement of the process by which the American Anti-Slavery Society was deprived of the newspaper, now the property of Mr. Leavitt. It is simply to perform our duty in this behalf, and not from the slightest personal feeling of any kind towards any human being, that we present the following statement.

The American Anti-Slavery Society had purchased and published the Emancipator, as its sole newspaper organ, for a period of seven years; during the last three of which, Joshua Leavitt was editor, at a salary of eighteen hundred dollars a year. When it is considered that the paper required an expenditure of three thousand dollars a year over and above the receipts, this salary will no doubt appear liberal and generous. At any rate, such a compensation, paid as it was with great regularity out of the funds of the poor, entitled them to the faithful service, if not to the warm gratitude, of Mr. Leavitt. The paper, up to the time that it was taken from us, had cost us about twenty thousand dollars, besides absorbing the entire income from it. This income may be estimated at about as much more; so that the total expenditure for the establishment had been forty thousand dollars. We are unable to state or to ascertain what was the number of subscribers, because our subscription and mail books were all taken from us, and our society, its officers and agents, denied access to them. We sought by a committee, in the most courteous and patient manner, to be permitted to see the list, or mail books, or to have a copy, declaring with that frankness which becomes straightforward and faithful men, that we desired simply to lay before our subscribers a statement of the facts in relation to the transfer of our old paper, and then to give them a fair and free opportunity to choose betwixt that and the new one which we asked permission to offer them. We were peremptorily refused this privilege, and to this day have not been permitted to behold again the names of our old patrons and coadjutors, endeared to us by so many recollections of common sympathy, toil, and danger.

In the course of the year 1839, it became apparent to every person acquainted with the affairs of the American Anti-Slavery Society, and to none so much as to Mr. Leavitt, that a serious and extensive dissatisfaction with his conduct, as editor of their paper, prevailed. As the time of the anniversary meeting approached, the public "note of preparation" for a grand rally of those who disapproved his course, left little room to doubt that the helm of our anti-slavery press would, from and after the day of that meeting, be entrusted to other hands. In this state of things, and six weeks before that meeting, viz. on the 26th of March, 1840, Mr. Leavitt proposed to the executive committee, of which he was a part, to take an assignment of "the list," and in consideration thereof, "to make a donation to the treasury of one hundred dollars out of his salary." To this proposal a majority of the executive committee agreed, and a conveyance was executed, not to Mr. Leavitt, but to the New-York City Anti-Slavery Society, a hostile political abolition society, with the condition that *Mr. Leavitt should be the editor*; in other words—to the *use* of Mr. Leavitt. This substitution of *the name* of the City Society, seems to have been a contrivance of Mr. Leavitt, to secure the benefit, and at the same time avoid the responsibility, of the transaction.

These are the material facts in the case; and upon them we apprehend there can be but one opinion among honest and impartial men. Let us take, for illustration, a supposed case, not because it is clearer, or because it *can* be clearer, but because it can be seen apart from the prejudices, passions, and interests, which blind the human mind, and warp its judgments. Suppose an agent of principals residing at a distance, is appointed to conduct a branch of their business in New-Yorkan d that he should, from apprehension that he was about to be dismissed, or from any other cause, convey the stock and the book accounts of his employers, for a nominal consideration, to another company, on condition that he should be *continued in his agency*. Suppose he should be thus continued for a year, and then the whole establishment should, without any consideration, become his own, in form as well as substance, and remain so ever after. This case runs parallel to the transfer of the Emancipator, except that Mr. Leavitt had associates in his agency. But that does not diminish his responsibility, unless he opposed them, and protested against their acts. But he did not oppose them. On the contrary, they acted upon his suggestion, with his concurrence, and for his exclusive benefit. They have not the spoils in their own hands, and never had them. They unquestionably did wrong. They were blinded and misled by prejudice, by party, and sectarian zeal; but there is not the slightest reason to suppose that they acted from corrupt motives. Not partaking of the plunder, is evidence of innocence, even in case of piracy; and on the other hand, taking, keeping, and voluntarily using the plunder, has always been held to be conclusive evidence of guilt.

But it will be asked, does Mr. Leavitt admit the facts here stated? Has he attempted no explanation, which may, in the mind of a just man, alter the first aspect of the affair? He has attempted an explanation, and we will give him the full benefit of it. It was not offered until some months after the transaction. At the annual meeting of the society, on the 12th of May, 1840, three weeks after the transaction, and in presence of Mr. Leavitt, Ellis Gray Loring, in public meeting, declared the transfer of the Emancipator to be equivalent to a *captain's scuttling the vessel*; and others, on the same occasion, compared it to a President's selling the navy of the United States, on the eve of a war! Under these public imputations of his employers, the American Anti-Slavery Society, the spirit of which was embodied in a resolution, and adopted unanimously, Mr. Leavitt made no reply, but abruptly left the hall! In the month of August following, he published a defense. The main point of this defense was, that he and his colleagues on the committee were unable to continue the publication of the Emancipator, *for want of funds*.

May 12th, 1839, to May 12th, 1840) had by a deliberate vote limited the operations of the executive committee.

Again, on the 20th of Feb. 1840, Mr. Leavitt submitted to the executive committee, the following resolution:

Resolved, That the committee consider the support of the Emancipator, as the organ of the American Anti-Slavery Society, to be the first object to be provided for in the application of our resources.

This was laid on the table, and on the 5th of March, following, it was taken up and rejected.

We quote it to show Mr. Leavitt's estimate of the importance of our newspaper to this society. In his defense, Mr. Leavitt says, "He thought the continuance of the paper *more indispensable* to the continued efficacy of the society, than any other expenditure, and he believed that whatever might be the pressure produced by the hard times, and the assaults of the Boston party, *they* [Mr. Leavitt and his colleagues] *could carry this through, if they would resolve upon it.*" He then proceeds to give the reason why the committee rejected the above resolution. "It was rejected, I suppose," says he, "on account of the opposition of several members of the committee to the editor's views respecting independent anti-slavery nominations." So, then, if Mr. Leavitt would have abstained for six weeks from pressing, in the Emancipator, the *politico-abolition party scheme*, a matter which the society never expected nor desired him to meddle with, and to which he well knew that a large majority of the society, and even of the executive committee, were opposed, the paper could, and after all would, have been sustained by the committee, until the annual meeting. He says he believed so. He subsequently says that another reason (besides the "impossibility,") for the committee's voting to sell the paper, was "the disatisfaction in some with the editor's course on the subject of politics." A lawyer said he could give the court twenty reasons for the absence of his witness. In the first place, he was *dead*. The court thought this sufficient. The "*impossibility*," if real, in the case in hand, was sufficient; but by assigning another reason, Mr. Leavitt affords new evidence that the "impossibility" was not real, but feigned. But what is this other reason? It is one for which the whole responsibility rests on Mr. Leavitt; for by his own showing, he was persisting in a course of conduct, which, being foreign to the intentions of the society, and contrary to the wishes of his colleagues,* would also, as "he supposed," cause the destruction, aye, worse than the destruction, *so far as his employers were concerned*—of the organ which he himself in the beginning, and repeatedly afterwards, declared to be "*more indispensable* to the continued efficiency of the society than any other expenditure."—"*More indispensable!*" Yes, and therefore it was that we were deprived of it.

"Oh what a world is this, when what is comely
Envenoms him who bears it."

The bewilderment occasioned by this long chase through a tangled maze, cannot be small; but what will it be when we affirm, as we deliberately do, that after all these turnings and windings, this medley mass of inconsistency, contradiction, and confusion, the Emancipator was ultimately continued at the expense of this society until the annual meeting! that meeting, when every necessary arrangement would have been made for its support; or at any rate when the proprietors could have been consulted as to the disposition which should be made of so great and important an investment of their property. Abolitionists will no doubt be startled at our taking this position. We should have hesitated long to assume it, if we had not had the evidence to maintain it under Mr. Leavitt's own hand. It is contained in an extract (which happened to get upon the records of the executive committee *in his absence*,) of the letter in which he made the proposition to deprive us of our paper. The original letter we have not because all our files were carried off, and we are not permitted to have access to them. Here is the extract:

"If the committee can provide for its continuance to the close of the volume, four (three) papers more, including my salary to the end of the current quarter, May 9th, and will then assign the list to me, I will undertake to supply those who have paid in advance, with an anti-slavery paper to the amount of their subscriptions, and will make a donation to the treasury of $100 out of my salary."

This proposition was made on the 26th of March, and accepted by a vote of the committee, on the 2d of April, 1840. Of course, by that vote the said committee determined to continue the paper at our charge, to the end of the volume, and the editor's salary to the end of the year, i. e. until the annual meeting, which was to take place on the 12th of May; but "the 9th of May," specified in Leavitt's proposition, includes all the papers which could be issued prior to that meeting. The number of papers which would complete the pending volume, is expressed equivocally; for what reason, we do not know, unless it was from an inveterate habit of stating things in a *fast and loose* fashion. On recurring to a file of the Emancipator, we find that the number of papers which remained to be issued after the 26th of March, to complete the volume, was *four*. On that day, *Thursday, March* 26, the paper had been issued before Leavitt's proposition was made. The four remaining papers would therefore be issued as follows: April 2, April 9, April 16, April 23. Up to this last date, therefore, Mr. Leavitt and his colleagues voted to continue the paper at our expense, by the very acceptance of the proposition to sell it because they were unable, for want of funds, to continue it! There remained, then, but two numbers to be issued previous to the meeting of the society—viz. April 30, and May 7. And how does the case stand in regard to these? Mr. Leavitt was already paid by the committee for *his part* of the labor of getting out those two papers. The sum he had thus been paid, was $75. The cost of a single number of the paper, was estimated in round figures at $100. Take from this, $75, and there remains $125, to be provided for bringing up the publication to the day and beyond the day of the annual meeting. But further; the receipts of the paper at this time *more than half* sustained it; consequently, the regular receipts from the subscribers, during those two weeks, would have exceeded $100, and left, in all probability, not a five dollar bill to be provided for the continuance of the paper up to the moment that a powerful society, full of hope, honor, and energy, could have had *direct* hold of its own, and disposed thereof, as to them seemed good.

"What trick, what device, what starting hole can't thou now find out to hide thee from this open and apparent shame?"

The remark will perhaps be made, as it has been, that the Emancipator had, at the time of the embezzlement, only a nominal, but no real value. It is undoubtedly true that if it had been sold in the market under the hammer, it would have brought comparatively little.—But it is equally true, that if the *society* had been asked to sell it, they would not have looked at the sum of $40,000, which they had expended in establishing and extending it.

It may be asked, what adequate motive Joshua Leavitt could have for all the intrigue, entanglement, and treachery which appear to have marked his proceeding, to obtain possession of our newspaper? We suppose that his principal motive was merely pecuniary. We gather this from himself. In representing the destitution and distress of the executive committee, in his defense, he says.

"Among other claims upon the treasury, the secretaries and *editor* were at that time largely in arrears for their salaries. The later, having a numerous and expensive family, dependent entirely upon his earnings for support, told the committee that he could not live in this way."

We have stated that Mr. Leavitt received his salary with great regularity. We did it on the authority of James S. Gibbons, then a member and now chairman of the executive committee of this society. Our old account books would afford the proper evidence on this point, but *we* are not permitted to have access to them. Under these circumstances, we may, as further evidence that he was paid pretty regularly, allude to the fact that during the time he was employed by us as editor, he was engaged in erecting a vast block of buildings in one of the most active business streets of this city. Such a speculation could not have been carried on without a good degree of exactness in the receipt and disbursement of moneys. But what did he mean by goading the committee with such declarations as the one above mentioned—viz: "That he could not live in this way?" We are informed that the burden of his song at the time in question, was, that "he wanted *a certainty*." Mr. Leavitt could not have meant that the receiving of $1800 a year, which he was sure of up to the time of the annual meeting, and the *election of officers and* EDITOR, was "a way" in which "he could not live." He meant something beyond that. A few words will tell the story. In taking a review of the past, and examining warily the present, he saw no *future for him* in the anti-slavery ranks, unless he had some hold upon them besides that of confidence and affection. It was primarily to create for him an anti-slavery future, that our newspaper was offered up on Plutus's shrine. It is sufficient proof of this, if there were nothing else, that he declared in private—and that the Committee of the New-York City Society constantly gave us toun derstand—that we might have the Emancipator back, *if we would consent to take Mr. Leavitt with it, as its editor.*

The law would undoubtedly have upset all these astute arrangements, had we seen fit to resort to it. But abolitionists have something better to do, than lingering in the purlieus of courts, or fighting about dollars and cents. So they let the Emancipator go, and established the Standard in its place.

While we feel it incumbent on us to put forth this *exposé*, we take occasion to declare, that we cherish no animosity, personal, social, or political, against any human being; that there is not an individual in the country with whom we are not ready to *work*, regardless of past differences, for the ransom of the slave; but that those who are for union, *must come to us*, unless we should be convinced that our position is wrong, and then we would, right gladly go all—all the way to them.

* On the 20th of February, 1840, the executive committee came to the following resolution:

Resolved, That the editor of the Emancipator be requested to abstain from urging, in his editorial labors, the formation of a distinct anti-slavery political party.

Mr. Leavitt published this, made no comment upon it, and in practice, paid not the slightest regard to it! At the same time he was attacking Garrison, as a lugger in of *extraneous* matter, for simply maintaining in his own paper, that non-voting abolitionists are not necessarily false to the cause!

† All the debts due to the Emancipator, estimated by James Gibbons at $2,000, were taken by Mr. Leavitt with the subscription list.

THE PICTURE OF THE EMBARKATION OF THE PILGRIMS.

This picture, by the popular artist, Robert W. Weir, is one of the four ordered by Congress, to fill the vacant pannel in the Rotundo of the Capitol. The subject is well chosen, and treated in a manner not unworthy of it. The coloring is rich, and the figures well grouped for effect. It represents the English Puritans embarking for America, from Holland, whither they had fled some years before. The historical personages represented are the Pastor, John Robinson, Governor Carver and family, Elder Brewster, his wife, and sick child, William Bradford and wife, Samuel Fuller and wife, Edward Winslow and wife, William White and wife, and the famous Miles Standish, with his wife Rose. To those acquainted with the earliest passages of New England history, all these characters are highly interesting. Mr. Winslow was a man of wealth, and the costume of his bride is the richest in the picture. This fairy young creature died soon after her arrival on the sandy shores of Plymouth. Mr. White likewise died soon after; and the widow and widower, thus brought together in a distant land, naturally enough united their fortunes in a second marriage. Mrs. White gave birth, on board ship, to the first child born in the colony; and her marriage with Mr. Winslow, a few months after, was the first wedding among the settlers of New England. The consequence of Mr. Winslow indicates great strength of w[illegible] quality for which he was remarkable. He was a resolute, energetic man, formed for a leader. He was the third governor of Massachusetts. The faces of old Elder Brewster and his wife are perhaps as interesting as any in the picture; they wear the genuine stamp of sober, thoughtful, indomitable New England; patterns of the Puritan character, in its best aspects. The clouds are dispersing, and a rainbow spans the departing vessel with its arch of hope.

As a whole, this strikes us as an admirable picture. If required to find fault, we should say that the figures appear too much as if they sat for their likenesses; not enough like men and women overwhelmed with intense emotion. This is peculiarly the case with Mr. Fuller, whose outspread hand commends his weeping wife to the keeping of the Lord. The dresses, too, seem somewhat too rich for the stern and persecuted Puritans.—The silks, satins, and tassels, worn by John Robinson, the minister, thus parting with a portion of his suffering flock, are elegant enough for a well-fed English bishop. This, however, is excusable; for mean fabrics and sad colors are poor materials for a picture. Moreover, these are slight flaws to find in a composition so grand and beautiful in its general effect.

It is now exhibited for a short time, on its way to Washington, at the National Academy of Design.

WALKS OF USEFULNESS.

This is the title of a neat little volume of three hundred and twenty-four pages, containing the reminiscences of Mrs. Margaret Prior, dedicated to the American Moral Reform Society. It consists of a brief biography of Mrs. Prior, and copious extracts from her journal, while laboring as a missionary of the Moral Reform Society. The record of these visits to a sinning and suffering sisterhood, are often deeply interesting. Mrs. Prior was evidently a woman of great tenderness of heart, and deep religious feeling. She was a zealous member of the Methodist church, and her spiritual state is stamped upon every page. The overflowing kindness of her character may be judged of by the following anecdote. She had successively lost seven children, and her heart yearned to adopt an orphan, on whom she might bestow maternal love and care. "After some consultation, the arrangement was made to select such a child from the orphan asylum. She passed from room to room, observing some with whose looks she was pleased, but fixing upon none. As she entered the nursery, the first object that attracted her attention was a little infant lying in its nurse's arms, wan and wasted with sickness. It moaned piteously as she approached, and reached its tiny arms towards her, as if it would have said, 'Do take *me*.' The suggestion at once came to her mind, 'There's no charity in taking a healthy, pretty child; but there would be in taking a *sick* one.' She said had an audible voice from heaven whispered this in her ear, she would not have felt more strongly impressed that if an act of *charity* was designed, duty called her to choose this child in preference to others. It was but a few months old, and having received a severe injury of the spine, by some accident, it had been sick almost from its birth. She learned that its mother was a Christian, and with her dying breath had resigned it to the keeping of God, apparently in the strongest exercise of faith. Mrs. Prior was troubled in spirit; for she had sought counsel of the Lord in this matter, and now felt that his will was manifest—but she was not ready for the sacrifice. She went home in silence, with a load at her heart, purposing to state the case to her husband, and thinking if he objected, as she expected he would, it might relieve her from further sense of responsibility. Mr. Prior listened patiently to the matter, but gave no decided opinion for more than a week. During this time, her exercise of mind was such, that she was made fully willing to encounter any self-denial required, in case her husband gave his consent. One Sabbath, after a season of silent meditation, he came in, and said to her very pleasantly, 'Margaret, thee can take that child, if thee pleases.' The question was thus settled; and poor Adeline found foster parents, who, as far as possible, supplied what few children who have once lost it, ever know—

'A mothers's love, and a father's care.'

"Owing to the injury alluded to, this child could neither sit nor stand, till after she was three years old. The labor of taking care of her was truly ardurous, requiring a degree of fortitude and unwearied patience, that even parents are seldom called to exercise. Mrs. Prior regarded this as a special dispensation of Providence, for the trial of her faith; and it proved a school in which she was taught many salutary lessons. She found occasionally that there was still much in her naturally high and independent spirit that needed to be subdued and moulded, so that in all circumstances it might be patient and Christ-like. When she had been broken of her rest at night, or obliged to perform repeated tiresome offices for the child during the day, she was sometimes so strongly tempted to impatience, that the perspiration would stand in drops upon her face, while her heart was lifted in ejaculatory supplication for grace to help. When thus tried, she would frequently repeat aloud, 'Let patience have her perfect work, that ye may be perfect and entire, wanting nothing.' To her surprise, the first words her little charge attempted to speak were, lisped in broken accents, 'Et patence hab it perfet wut, at e may pe perfect an tire, wantin notin.'

At eleven years old, this child of care died. She had for some time been regarded as one of the lambs that Jesus had folded to his bosom. The evidence of early piety in her case was so marked, that none who knew her doubted its being genuine. Mrs. Prior was led to rejoice greatly in the Lord that he had permitted her to be instrumental in polishing a gem to sparkle forever in her Redeemer's crown."

This good little book is for sale at the office of Moral Reform, 36 Park Row, and also at Saxton and Miles, 205 Broadway. The proceeds are to be devoted to benevolent purposes.

THE CHILD'S FRIEND.

This is a neat and pleasant little periodical, for the use of families and schools, edited by Eliza L. Follen, widow of the late Dr. Follen. The first number promises extremely well. A tender and conscientious spirit pervades it, and in general it is marked by an attractive simplicity. When Mrs. Follen was asked to take charge of this periodical, she declined doing it, unless free to say whatever she liked on the subject of slavery; and the publisher replied that this was no objection. There is, accordingly, a very spirited letter in the first number, describing the anti-slavery picknick at Dedham, on the first of August. This marks progress. Public opinion is growing too strong to be disregarded, even as a matter of business.

The Child's Friend is published every month, in numbers of thirty-six pages each; making two hundred and twenty pages a year, with title-page and index.

Published by Leonard C. Bowles, 118 Washington street, Boston; $1,50 per annum, payable in advance, or four copies to one address for $5.

MISS LIVERMORE.—This eccentric individual lectured at the Stuyvesant Institute last week, to a small audience. Her subject was Jerusalem and its environs, to which she has made two pilgrimages. Her statements and observations are interesting, though desultory. She gave an account of the celebration of Easter, at the Church of the Holy Sepulchre, which was impressive. The governor of Jerusalem, a Mahometan, had to be present, with his guards, to keep the Christian sects from fighting. The Armenians, the Greeks, the Latins, the Copts, came successively and performed their peculiar rites; but one party was not allowed to approach until the preceding had retired. The lecturer thought this animosity of the sects at Jerusalem a fair sample of the spirit of the existing Christian churches everywhere; and she exclaimed, "See how these Christians *hate* one another." She spoke in praise of the Jews, repeating, in an indignant tone, the contemptuous phrases which are often heard respecting that people. "What do you know about the *heart* of a Jew?" she asked. "I have found it affectionate and generous; aye, generous. They love money, but not better than any of you." The Jewish women, she thought, surpassed all others in purity and propriety of conduct. These observations were illustrated by details derived from her experience as a resident with Jews, at Jerusalem.

A DISCOVERY.—Mr. Pelouze, a French chemist, has discovered a method of converting sugar into a substance which gives a very brilliant light. The proportion of the product to the material is not stated, except that it is very large. A Louisiana, paper on the strength of this, assures the sugar planters that there is no danger of overproduction.

Mr. Baldacouni, a chemist of Vienna, is said to have invented a solution of sal ammoniac and corrosive sublimate, which imparts the hardness of stone to substances immersed therein, without altering their color.

This would be beautiful applied to flowers, and would give a new impulse to gardening.

CUBA.—A rumor said to be derived from Washington, has found its way into a Baltimore paper that the British government, on the suggestion of Espartero, has determined to take possession of Cuba. We presume that there is no good authority for this. Such a determination would not be known, if it existed, until the moment of execution. The very commander would not, in all probability, be trusted with it, except in sealed orders, to be opened at sea.

TEXAS.—The plot thickens fearfully—the unravelment will soon begin. Abolitionists stand to your presses.

THE CHEROKEES.—A paragraph has appeared in the western papers, announcing the commencement of a civil war in that nation, and a battle in which John Ross and the opposite leader were killed or mortally wounded.

On the first page will be found some highly interesting documents touching the origin and nature of the divisions among that people, and the state of the western Indians generally.

We learn by a letter from a friend in Indiana, that the late Yearly Meeting of Friends, miscalled "Hicksites," have "laid down" Green Plain Quarterly meeting, in consequence of their contumacy in relation to the disclaimer of George F. White. We shall give the particulars of this most arbitrary procedure at a future time. Thus a crusade has been commenced against the rights and liberties of the people, the end of which, the wisest among us cannot foresee. This Society has fallen from the elevated position it once occupied, and has become a stench in the nostrils of the people.—I. T. H.

Anti-Slavery Items.

AN ITEM FOR ABOLITIONISTS.—While in the court the other day, we heard read a verdict to the amount of *three hundred and ninety-six dollars*, against a citizen of this parish—a white man—for cruelly whipping a negro slave. This is no more than an ordinary instance of the rigid protection extended to slaves, in the southern States.—*Baton Rouge Gazette.*

The southerners must think the Yankees are easily gulled, when they send forth such statements as the above, as "items for abolitionists." By the laws of Louisiana, any property acquired in any way, by a slave, is the property of his master, who may use it in all respects as freely as he may the money which he obtains for his cotton, or, as the price of his slave. A slave cannot in any way be a party at law. The meaning of the above precious "item," then, is that the master of an abused slave, recovered the verdict of a third person, for injury done to his *property*, and probably on an ordinary suit for "trespass." Marvelous justice, this! and great "protection," to the slave! It was, doubtless, a profitable speculation for the master; and for aught that appears, he may himself have provoked the cruelty, for the sake of the profit. Little cared he for the suffering of the slave, and little did the slave profit by the verdict in favor of his master. And that, forsooth, "is no more than an ordinary instance" of slaveholding justice.

The above commentary, is from a Vermont cotemporary, we do not now recollect whom. We will add our mite, to help along the "Item for abolitionists."

An action was brought, in Louisiana, by a woman, against a neighboring planter, for knocking out the *only* eye of one of her slaves. She recovered the sum of $1,200 for the injury done to *her*, but the Supreme Court of the State, upon a full hearing of the cause, ordered the poor unfortunate slave to be delivered to the defendant, holding that judgment for damages to the full value of the slave worked a transfer of the property! The court said that this result was inconsistent with humanity, but that such was the law; and we presume that it continues to be so. We would refer the sticklers for slavery, upon Old Testament authority, to a text or two which apply to this case: *Eye* for *eye*, tooth for tooth. *Deut.* xxi. 24. And if a man smite the eye of his servant, or the eye of his maid, that it perish, he shall let him go free for his *eye's* sake. *Ib.* 26.

And if a man cause a blemish in his neighbor; as he hath done, so shall it be done to *him* again. *Lev.* xxiv. 19. Bread for bread, *eye* for *eye*. *Ib.* 20.

MORE INJUSTICE.—The legislature of Alabama has passed "an act to raise a revenue for the support of government, and other purposes. White males between 21 and 45 years, are to be taxed 25 cents each; free colored persons, without any regard to age, $1 each. If this be not villanous injustice, what is it? But its design is obvious enough—it is not merely to increase the revenue, but to make the condition of the free colored persons in that State, still more intolerable, so as to induce them to remove away from the slave population.

Many readers will recollect the death, and last will of William Turpin, who died in this city, about eight years ago. He had been a slaveholder, and slave-trader, at Charleston, S. C.; but had repented, and endeavored to atone for his crimes, by emancipating his slaves, and buying up and manumitting those he had sold. He was at one time a member of the common council of Charleston. They had under discussion, an ordinance laying a discriminating poll-tax of several dollars, upon every free colored citizen. Mr. Turpin opposed the bill with great earnestness, but it was passed. He then rose, and declared that he could no longer sit in that body, lest the sudden judgment of Heaven should fall upon it, for such injustice and oppression. He never took his seat afterwards.

FUGITIVES FROM INJUSTICE.—Two of the eleven slaves, mentioned last week, as having escaped from Virginia to Marietta, have been taken, examined, and carried back. A Marietta paper says:

"There was manifest, during the entire proceedings, a feeling of great sympathy for the slaves, and but few could be induced by the large offers of reward to engage in pursuing or hunting them out."

The remaining nine had not been discovered, and were supposed to have reached a free country. Thank God for that.

GENERAL INTELLIGENCE.

Foreign Items.

[*By the Acadia and Great Western.*]

GREAT BRITAIN.

The Acadia arrived at Boston October 3, and brought London papers to September 19; and the Great Western arrived at New-York October 7, and brought London papers to the 22d, and Liverpool to the 23d September.

The overland mail from India had not yet arrived; and as it was nearly three weeks beyond its time, considerable alarm was beginning to mingle with the annoyance felt by commercial men.

Ex-president Boyer, of St. Domingo, his wife, and suite, are reported among the passengers by the Dee, from Jamaica, arrived at Falmouth on the 19th of September. We had accounts from Jamaica, a short time since, that Madame Boyer was dead.

Victoria's Visit to France.—Some amusing anecdotes are told of the entertainment at Eu, Louis Phillippe being in a splendid gala dress, at the dinner of the 6th September, the day before the queen's departure, had a whole dish upset upon him by the mal-adroitness of a servant. Contrary to his habit, he flew into a violent passion, which lasted some time, and fixed the general attention. After he had become calm, and resumed his seat, Victoria said, with a charming *sang froid*, Je vois avec plaisir que votre majesté est en parfaite santé; il n'y a qu'un homme destine a vivre cent ans, qui puisse avoir la force de se facher aussi bien. *I am glad to perceive that your majesty is in good health. None but a man destined to live a hundred years, would be strong enough to be so angry.* The point of this is explained by the fact that Louis Phillippe has the mania that he is always ailing: somewhat like another Frenchman, who imagined himself laid out for burial, during several years.

Pretty near the mark.—The clergy of Eu paid their respects to her majesty. One of the gentlemen of her suite asked the curé whether there was any English clergyman in town. "No," said the curé; "but we boast an Irish saint, St. Laurent de Dublin, (St. Lawrence O'Toole,) our principal church is dedicated to him."

First meeting of her Majesty and Louis Phillippe.—This is represented to have made the knights and esquires think of running to the rescue; for as soon as the king set foot on the deck, he took her majesty in his arms, saluted her on both cheeks, and without waiting an instant for recovery from the surprise, descended into his barge with his precious burden. This produced the first laugh, and it was reproduced at almost every moment during the visit. The radical press at Paris has been severely tried by this visit. It would have been better if they had been good-humored, and enjoyed it, seeing that it is very doubtful whether there will be kings and queens much longer to get up such a jollification. Certainly there never were any rational enough to do it before this time.

The *Nacional*, organ of the republicans, can see in the cordial words addressed by Victoria to M. Guizot—"Je suis charmée de vous revoir ici," *(I am delighted to see you again here)*—nothing but a proof that the said minister has betrayed the honor and interests of his country in the anti slave-trade treaty!

One of the amusing incidents was, that Louis Phillippe ordered a poet to be caught and locked up, in order to make him write an ode, on short notice, in honor of the queen.

On getting into the *char à banc*, to go to Tréport, the place of embarkation, Louis Phillippe handed in the queen, and then motioned to Albert to follow. He declined to mount before the king; who said, laughing, "Eh bien, je connais que je suis un peu gros; mais je veux vous placer a coté de votre femme." *(Well, I know I am rather large, but I wish to seat you next to your wife,)* and he obliged Albert to sit between him and the queen; saying that he would ride sideways. In this manner they all rode on one seat to Tréport.

Queen Victoria and her lord took their departure from the French King's chateau on the 7th of September, and in a few hours landed at Brighton.

Her majesty left a thousand guineas there for the servants, besides diamond snuff-boxes, and other costly *cadeaux*, to personages of higher standing.

ABOLITIONISTS, PAY YOUR DEBTS!

The Executive Committee of the American Society have adopted the ONE DOLLAR PLAN, for the special purpose of paying the debt, for which partial provision only was made at the late annual meeting.

The question is now to be answered—*Does the American Anti-Slavery Society number twenty-five hundred members, who are able to pay One Dollar each, for the payment of its debt?* If so, we shall soon be an honest society. If not, we shall soon cease to be a society at all. Our operations cannot be continued, if we cannot go upon the cash system.

Friends of the Society are requested to act as agents in their respective localities, and to collect without delay, as much as they can, and remit to the Treasurer.

PAYMENT RECEIVED.

	Amount previously acknowledged,		$240
241	E. Hebard, Randolph,	Vt.	1
242	Samuel Philbrick, Brookline,	Mass.	1
243	Anna R. Philbrick,	" "	1
244	Edward S. Philbrick,	" "	1
245	Micajah Speakman, Chester co.	Pa.	1
246	Lukens Pierce,	" "	1
247	James B. Mode,	" "	1
248	Joseph W. Thorne,	" "	1
249	Susan Fulton,	" "	1
250	Mary Ann Fulton,	" "	1
251	George Baker,	" "	1
252	Caleb Pierce,	" "	1
253	Mary Ann Lewis, Chester co.	Pa.	1
254	Elizabeth Lewis,	" "	1
255	Mable Pyle,	" "	1
256	Rebecca Taylor,	" "	1
257	Rachel Lamborne,	" "	1
258	H. M. Darlington,	" "	1
259	Hannah Coxe,	" "	1
260	Isaac Mendenhall,	" "	1
261	Dinah Mendenhall,	" "	1
262	Aarron Mendenhall,	" "	1
263	Anna Mendenhall,	" "	1
264	Luther Mendenhall,	" "	1
265	Lewis Lewis,	" "	1
266	P. S. Philadelphia,		1
267	A. J. C. "		1
268	B. S. Jones, "		1
269	Samuel Aaron, Pennsylvania,		1
270	C. P. Walton, "		1
271	John Walton, "		1
272	Sarah Comely, "		1
273	Lucia Wright, "		1

TREASURER'S RECEIPTS

For the week ending 10th mo. (Oct.) 12th, 1843.

Received for the Standard—The following persons have each paid $2: Andrew Huntress, East Bradford, Mass.; Mary Shoemaker, N. Y. city; E. Hebard, Randolph, Vt. Henry Tarbox, Scootsville, N. Y.; William Cook, Woonsocket, R. I.; Seth Rogers, Danby, Vt.; Rev. R. P. Stebbins, Leominster, Mass.; Dr. C. C. Field, do.; Emory Burrage, do.; Henry Mott, Manhasset, L. I.; Daniel Kelsey, Wellsboro, Pa.; Christopher Robinson, Lynn, Mass.; Isaac Lewis, Short Creek, Harrison co. Ohio; Charles Slack, Hanover, Michigan.—Total $28.

Phebe McConnell, Mansfield, Richland co. Ohio, $1; Edward Wilder, Leominster, Mass. 35 cts.; A. J. Priest, Feltonsville, Mass. $1 25; John N. Still, N. Y. city, 50 cts; Mary Coggswell, Bethel, N. Y. $3; Jonathan Fogg, esq. North Searmont, Me. $1; William J. Green, Coventry, R. I. $3; William Higby, Oppenhiem, N. Y. $1; William Bassett, Lynn, Mass. $1.—Total $12 10.

Donations.—James M. Buffum, Lynn, Mass, paid his pledge, $50.

ISAAC T. HOPPER, *Treasurer.*

NOTICES.

A stated meeting of the Philadelphia Female Anti-Slavery Society will be held at the Hall of the Wilbur Fisk institute, corner of 6th and Haines streets, on 5th day evening, the 12th instant, at 7 o'clock.

The quarterly subscription will be due at this meeting. A. M. HOPPER, *Sect'y.*

The Managers of the Colored Orphan Asylum respectfully invite the attendance of the benevolent public, on second day, 16th instant (Monday), at their new building, on the Fifth Avenue, a little above the Croton Reservoir, Forty-second street. The house will be open for inspection after 12 o'clock, A. M.; at 4 o'clock, P. M. addresses may be expected, and the children will perform some of their exercises. The cars leave City Hall for Forty-second street, at 11 1-2 o'clock, A. M.; ten minutes after 2, P. M.; fifteen minutes past 3; and ten minutes past 4 o'clock, P. M.

ANNUAL MEETING OF THE RHODE ISLAND STATE ANTI-SLAVERY SOCIETY.

The eighth annual meeting of the Rhode Island State Anti-Slavery Society will be held in Providence, commencing on Wednesday, November 8, at 10 o'clock, a. m. and will probably continue in session two or three days. It will undoubtedly be a meeting of great interest, and a large attendance from all parts of the country is earnestly solicited. AMARANCY PAINE, Sec'y.

CENTRAL NEW-YORK ANTI-SLAVERY FAIR.

It is with the most joyful expectancy that the committee of women of the Central New-York Anti-Slavery Society, in conformity to the resolution adopted last spring, issue the call for the Fair to be held during Christmas and New-Year's season.

The success of our Syracuse Fair, through which we have been enabled to throw into the hands of our executive committee the means for sustaining an able advocate of the rights of humanity, in his arduous labors, encourages us to renewed efforts, that we may, if possible, instead of sustaining one, raise the means of sustaining four or five efficient agents, who, in conjunction with others, shall go forward with the deep plough of reform, and the seed wheat of humanity, and in a short space shall make this slavery-cursed desert of America bloom and blossom like the rose, with the flowers of mercy, truth, and justice. What heart shall be found in Central New-York, that will beat no warm response to the call for help! Will not every town, yes, every neighborhood, form its sewing circle, and send or bring up their contributions at the time appointed? Will not the free farmers bring from their stores, which God's bounty has so lavishly bestowed upon them? Will there be found an artisan who can withhold his or her gift from the slave's store, on Christmas week? We confidently expect great help. Persons wishing to contribute by sending unmade articles, bits of silk, muslin, calico, or gingham, will confer a favor by sending them soon, addressed to one of the Utica committee—place of deposit, No. 49 Fayette street.

The proceeds of this Fair will be appropriated as specified, to the dissemination of anti-slavery light and truth; thus arousing a nation to feel its own responsibilities and moral might.

Mrs. *Fanny Skinner*,
" *Ann Lightbody*,
" *Mary Peckham*,
" *Paulina S. Wright*,
Eveline Storms, } Utica.
" *Elizabeth Russell*, Syracuse.
" *Mary Springstead*, Cazenovia.
Miss Abigail Molt, Albany.
" *Janette Brown*, Oppenheim.
Mrs. Eveline Ryder, Litchfield.
" *Green*, Winfield.
Miss Laura Turner, Bridgewater.
Mrs. Sarah Van Epes, Vernon.

FREE PRODUCE ASSOCIATION.

The fifth annual meeting of the American Free Produce Association will be held in Philadelphia on the 17th of 10th month, (October) in Clarkson Hall, at 10 o'clock A. M.

Friends of the cause and others are earnestly invited to be present. SARAH PUGH, *Rec. Sec.*

ANTI-SLAVERY SEWING SOCIETY FAIR.

We invite the attention of the public to the second fair of the Western New-York Anti-Slavery Sewing Society, to be held 22d of 2d month, (February) next, the avails of which are designed for the dissemination of truth on the subject of slavery, and to enlighten public opinion as far as in us lies, to its great evils and direful consequences.

For the welfare of the oppressor as well as the oppressed, we deem it our imperative duty to call upon the friends of humanity to aid us in our labors for the overthrow of this high-handed sin, and knowing the present only is ours, we adopt the language of Blair: "Let him who wishes to see others happy, make haste to give while his gift can be enjoyed, reflecting that the day rolls on, and the night cometh, when no man can work;" and let us bear in mind the words of the blessed Jesus "Inasmuch as ye have done it unto the least of these my brethren, ye have done it unto me." It is our earnest desire there may not be any found yielding to discouragements, with the impression that the little they can do will avail nothing, but remember "He that is faithful in the little shall be made ruler over much."

Anything from the farmer, merchant, or mechanic, will be gratefully received; and we ask our friends in the country, or different towns in Western New-York, far and near, to prepare articles and attend with us as their company to cheer us in our labors at the Fair will be inspiriting and salutary to our best feelings.

Any donation, whether it be butter, cheese, potatoes, nuts, or any kind of fruit, or whatever it may please our friends to offer, either previous, or at the time of the Fair, may be forwarded to the president, Abigail Rush, Buffalo street, opposite the burrying ground, corner of Litchfield street, or to Post and Willis, No. 4 Exchange street, Rochester.

Committee—Abigail Rush, Amy Post, Ann Pound, Elizabeth G. Curtiss, Mary H. Hallowell, Mary B. Fisk, Catharine A. Fisk, Charlotte Sears, Sarah A. Burtis, Sarah L. Hallowell, Sarah D. Fisk.

Rochester, 9th mo. 14th, 1843.

P. S. Some stocking yarn, forthwith from any of our friends would be very acceptable.

ANNUAL MEETING OF THE AMERICAN FREE PRODUCE SOCIETY.

The annual meeting of this association will be held at Clarkson Hall, in the city of Philadelphia, on Third-day, (Tuesday,) the 17th of Tenth month, (October,) 1843. The first session will be held at 10 o'clock, in the morning. All papers friendly to the anti-slavery cause, will please copy.

TO THE ABOLITIONISTS OF PENNSYLVANIA.

The Philadelphia Female Anti-Slavery Society again presents to your notice, with much confidence, the subject of our annual sale of useful and fancy articles. The prompt liberality with which you have hitherto responded to our calls, and the zealous energy with which you have adopted this measure as your own, convince us that you perceive its utility, and need no argument from us on that point. It also assures us, that you are ready to join heartily with us, in similar, but more extensive labors, during the present year. The results of our last sale, which, at a time of great financial perplexity and embarrassment among all classes, was unusually successful, encourage us to enlarge the scale of our operations, and to depend, most confidently, upon you for aid in our preparations for the sale of 1843. All that is necessary for the accomplishment of our plans, is, that each should faithfully perform his or her part of the labor; and in deciding what that portion is, let each seriously consider how much those who know, by its enjoyment, what *freedom is*, owe to those who know it not. The fetter of the slave presses not less heavily, dear friends, because we have become partially inured to its contemplation. Shall not this year's efforts prove that we remember this fact?

Respecting the manner of aiding us, you can no longer need information. The committee would merely suggest that it is highly desirable that the materials used in the preparation of all articles, should be the produce of free labor, that we may not be guilty of robbing the slave of the fruits of his toil, in order to procure means to effect his emancipation.

The contributors to our last sale may be glad to learn that a portion of the avails of their labor have been devoted to the support of the National Anti-Slavery Standard—that potent instrument of good to the cause of Freedom. They who wish for further information respecting the appropriation of the proceeds, are referred to the last report of the treasurer of the Philadelphia Female Anti-Slavery Society.

Let us begin our preparations immediately, and devote to the work as much time, labor, and money, as we should wish an enslaved brother or sister to devote to it, if our situations were reversed.

Sarah Pugh,	*Anna M. Hopper*,
Maria M. Davis,	*Mary Grew*,
Jannet Jackson,	*Mary Shaw*,
Harriet D. Purvis,	*Margaret Jones*,
Sarah H. Wise,	*Elizabeth J. Neall*,
Margaret A. Griscom,	*Emma Parker*,
Sarah M. Douglass,	*Sarah A. McKim.*

TENTH MASSACHUSETTS A. S. FAIR.

The undersigned give notice that the tenth Massachusetts Anti-Slavery Fair will be held in Boston, during the next Christmas and New-Year's season; and they ask the help of all who value human freedom, knowing that the appeal must find a response in every good, Christian heart: for it is not a sectarian scheme—it is not a political party, which they have in view; but a great national undertaking for humanity. Not forcibly, but peacefully; not in the spirit of hatred, but, as it has been begun, in the spirit of love, would they have this generation accomplish its great work on earth—the extinction of slavery. It is a work which cannot safely be delayed an hour; and they hope, by this effort, to do much towards awakening all hearts to the emergency.

The funds raised will be devoted, as heretofore, to the diffusion of anti-slavery truth, and to sustaining and cheering onward such devoted persons as have given their lives to the glad yet severe service of arousing an unwilling nation to a sense of its moral responsibilities.

M. W. Chapman,	*Lavinia Hilton*,
Ann T. G. Phillips,	*Hannah Tufts*,
Mary G. Chapman,	*Catherine Sargent*,
*Susan C

Poetry.

For the National Anti-Slavery Standard.

THE SLAVE'S REFLECTIONS.

I had a mother once—methinks I see
Her now, as when, her toilsome task performed,
She sat her down at evening hour, and prest
My aching head upon her breast, and soothed
My pains away. Then unremembered were
My childish griefs, and all forgotten were
The bitter words which in her absence vexed
My soul; and in my eagerness to catch
Her wonted smile, or usual kind caress,
I did not heed the tear-drop on her cheek.
But the deep-hidden anguish of her soul
Could find no vent. The eye of Deity
Alone could trace the workings of a soul
Oppressed. And when I watched in vain to see
The cloud of gloom disperse, and hope and joy
Illume her countenance, my soul was sad.
And sadder still, and deeper was the tide
Of wakened feeling roused within my breast,
In list'ning to the story of our wrongs;
And when she told me of my sire, who roamed,
Forlorn, on Afric's distant shore, mourning
The loss of those loved ones, that used to meet
Him in his happy home, with gladsome hearts,
Now torn from him to be the white man's slaves;
And when, with strange fires kindling in my breast,
I asked the cause of wrongs like these—she said,
We were the children of a dark-brow'd sire,
And so were slaves.

I had a sister once—
And oft we played at sunset hour, or roamed
Beside the banks of some fair stream, to watch
Its wild meanderings, while we paused to hear
The first faint echo of the laborers' tread.
Thus happy in each others' sympathy
And love, we cheerfully performed the tasks
Allotted us. But years rolled on—and then
A white-brow'd stranger came, and bore her hence,
To toil on Texan fields. She spoke not—but
I saw keen anguish stamped upon her brow:
And when her tearful glance met mine, I then
Bethought me of a brother's privilege—to protect.
But cruel blows, and fetters, warned me, that
My heart's affections must be hid; for 'twere
A crime t' obey the laws our Maker gave,
Or e'en to say we're in his image made.

I have no mother now—the brightest links
Which held her spirit chained to earth, lighting
Her darksome pathway o'er, were rudely snapt.
The riven heart-strings, in their breaking, quenched
The vital flame that long had feebly burned.
With the lowly dead she sleeps. The pale moon looks
Upon my vigils, as I watch beside
Her grave; and often, at such times, a sense
Of utter loneliness comes o'er my soul,
Which naught in this wide world can take away.
She rests from all her cares. Be mine the lot
To struggle on, till life's cold, dreary scenes
Are o'er; for freedom's gifts I may not share,
E'en though her banner be unfurled o'er this
Fair land, as if in mockery of the woes
Of Afric's sons. And yet I will be still;
For I bethink me of that better land,
Where all the sons of God are free—and where
Oppression shall forever cease, and light,
And liberty, possess th' immortal mind. E. S. B.

WINFIELD, September, 1843.

From the Ladies' Companion, for January.

TO THE RIVER CHARLES.

BY H. W. LONGFELLOW.

River! that in silence windest
Through the meadows bright and free,
Till at length thy rest thou findest
In the bosom of the sea.

Four long years of mingled feeling,
Half in rest and half in strife,
I have seen thy waters stealing
Onward, like the stream of life.

Thou hast taught me, silent river,
Many a lesson deep and long;
Thou hast been a generous giver,
I can give thee but a song.

Oft in sadness and in illness,
I have watched thy current glide,
Till the beauty of its stillness
Overflowed me, like a tide.

And in better hours and brighter,
When I saw thy waters gleam,
I have felt my heart beat lighter,
And leap onward with thy stream.

Not for this alone I love thee,
Nor because thy waves of blue
From celestial seas above thee
Take their own celestial hue.

Where yon shadowy woodland hides thee,
And thy waters disappear,
Friends I love have dwelt beside thee,
And have made thy margin dear.

More than this—thy name reminds me
Of three friends, all true and tried;
And that name like magic binds me,
Closer, closer to thy side.

Friends, my soul with joy remembers,
And like quivering flames they start,
When I fan the living embers
On the hearthstone of my heart!

'Tis for this, thou silent river!
That my spirit leans to thee;
Thou hast been a generous giver,
Take this idle song from me.

THE MOTHER TO HER CHILD.

BY N. P. WILLIS.

They tell me thou art come from a far world,
Babe of my bosom! that these little arms,
Whose restlessness is like the spread of wings,
Move with the memory of flights scarce o'er—
That through these fringed lids we see the soul
Steeped in the blue of its remembered home;
And while thou sleepest, come messengers, they say,
Whispering to thee—and 'tis then I see
Upon thy baby lips that smile of heaven!
And what is thy fair errand, my fair child?
Why away, wandering from a home of bliss,
To find thy way through darkness home again!
Wert thou an untried dweller in the sky?
Is there, betwixt the cherub that thou wert,
The cherub and the angel thou mayst be,
A life's probation in this sadder world?
Art thou, with memory of two things only,
Music and light, left upon earth astray,
And, by the watchers at the gate of heaven,
Looked for with fear and trembling?
God! who gavest
Into my guiding hand this wanderer,
To lead her through a world whose darkling paths
I tread with steps so faltering—leave not me
To bring her to the gates of heaven, alone!
I feel my feebleness. Let *these* stay on—
The angels who now visit her in dreams!
Bid them be near her pillow till in death
The closed eyes look upon thy face once more!
And may the light and music, which the world
Borrows of heaven, and which her infant sense
Hails with sweet recognition, be to her
A voice to call her upward, and a lamp
To lead her lost steps to Thee!

Miscellany.

From the New Mirror.

IRISHMEN IN AMERICA.

Power was no less astonished than gratified, when I told him of the immense sums sent home annually, by the *laboring Irish*, as presents to their relatives and friends—some three hundred thousand dollars per annum, from New-York and Philadelphia! These remittances vary from five to one hundred dollars, according to the means of the emigrants. One beautiful trait in the Irish character is, that after the poor emigrants have been here a few months, their *first* exertions are made to send home a small offering to a father, mother, sister, or brother, as the case may be. One instance of filial affection especially pleased Power. One morning, a young Irishman, from the county of Limerick, presented me with a letter of introduction. He was a laboring man, twenty-one years of age. I asked him how long he had been in the country. "Six weeks, sir," replied he. "I landed at Boston, and found work there, and so I stopped; but as I had this *letter* to your honor, I was *unasy* until I delivered it." I inquired if he had saved any money. "Oh, thin, yes, sir, praised be God, I have a triffle; and shure, by *rason* of that, I've come to ax your honor to send it home to my poor, old mother, that wants it?"

"How much do you wish to send?" said I. "Twenty-five dollars, sir, is all I can spare at this *present* time; and shure I wish it was more!" "Twenty-five dollars!" repeated I. "Why, you are doing wonders. This is a great deal to save in so short a time, and I fear you are leaving yourself too bare. Hadn't you better send fifteen now, and the rest by-and-by? You may be taken sick. Tell me how much money you have left, if you send the twenty-five dollars?" At first he would not tell me, but I insisted, and he replied: "Why, thin, sir, I'll have just three dollars and a half, which is plinty for me; for shure I've good health, and a strong pair of arms, and with the blessing of God, I'll soon earn it over again. And thin, sir, only consider the poor, ould widow, at home, that depinds on *me*, and didn't I promise to send her my very *furst* wages, and won't she expect it, and didn't God prosper me for this purpose?" "Say no more," said I; "you are a good lad, and twenty-five dollars shall be forwarded without delay."

Just as I had fixed this matter for him, a gentleman from Massachusetts entered the office, introduced himself, and said:—

"I have been told by my friend, Mr. G——, that you often have good Irish laborers recommended to you by your friends abroad; and so I thought I would call upon you, as I want a farmer just now."

I simply related to him the scene that had just taken place between Michael L—— and myself, and as soon as I had finished, he exclaimed:

"Well, my lad, I'll hire you at once, if you agree to it; for I never knew any but a good young man, who would thus take care of his aged mother."

A bargain was immediately struck between them, and they left town next day. About a year after this, the gentleman called on me to say that Michael had given him seventy-five dollars to hand to me, for the purpose of bringing out his mother, brother, and sister, from Limerick. I gave the order, and in three months had the pleasure of seeing them off to join Michael, in Massachusetts. Another year passed away, and one morning I was surprised by a visit from Michael.

"Well, Michael," said I, "what in the world brings you to town?"

At first he seemed abashed, but at length he said:

"Why, thin, I'm *afeard* you'll laugh at me, but I can't help it. I'll tell the truth, any way. You see, sir, the *ould* woman isn't *contint* among them Yankees at all. She is over seventy, and can't change her ways; and thin she don't understand their talk; worse than all, there's no chapel near her, and she hasn't *heard mass, nor been to the priest*, since she came there; and she wants to take care of her *sowl*, and return to ould Ireland, to lay her bones in the family burying-place—shure your honor knows—near Boherbuoy; and so, with your honor's *lave*, and the blessing of God, I've come down to send her home, for there's no use arguing with her."

It was in vain I remonstrated, and told him she would regret it when she got home. He persevered and sent her back, giving her money enough to last a year, and at the end of another year, he sent her a further remittance. Soon afterwards I happened to meet his employer in the street, and inquired after Michael.

"Oh!" said he, "Michael has left me, and never did I part with anybody so reluctantly; he was the best man I ever had on my place, and I don't know how I shall manage without him; but the fact is, he has grown too rich to remain in service any longer; he has saved about eight hundred dollars, and is determined to go to Ohio and buy a farm—but, between ourselves, I am inclined to think he has been *crossed in love*; he was a great admirer of one of our servant girls, but she being a Presbyterian and he a Catholic, her friends would not consent unless he gave up his religion, which he positively refused, and this determined him to go west."

The next week, Michael called on me on his way to Ohio, to bid me good-by, and also to send thirty dollars to his mother. I joked him about his matrimonial scheme, but he would not admit it.

"What would the likes of me do with an *American* wife," said he; "shure it's joking Mr. —— was, more shame for him. I *aint ould* enough yet, and shure my sister can take care of me!"

Six months afterwards I was again surprised by a visit from Michael, and at first I did not recognize him. He was dressed quite sprucely, a handsome blue coat, blue pantaloons, and Wellington boots; very different in appearance from the raw Limerick lad of five years before; but his heart I found as sound as ever.

"Where do you come from now?" said I.

"From Troy, sir," replied he.

"From Troy!" repeated I, "I thought you were in Ohio."

"Oh, sir," replied he, "shure it was a mistake, for whin I wint out there, I got what I never bargained for, the *faver* and ague; and shure it almost kilt me; and, thinks I, what's the use of all the wealth in the world, if you haven't health. So I resolved to come back, and well I did, for me brother and meself are doing very well in Troy, thanks be to God; and I'll not go roaming again."

"Then, what brings you to town now, not to send for the old woman again?" I said, laughing.

Michael blushed, and looked very much confused, while he replied:

"Ah thin, sir, what a guess you have made; shure the *ould creature* is anxious to come out, after all, now that she knows we are in Troy, where there's a priest and regular mass, and plenty of Irish, and some of the neighbors from Limerick; and aint it my duty to do what she wants? She can't live long, and it makes no *differ*; and so, if your honor's *plasing*, I would send for her."

"No," said I, "I'm *not plasing* just yet, she is now too old for a third Atlantic voyage. You have already done your duty by her; therefore, take my advice and send her home some money; but don't determine upon bringing her over until next year, when, if you both remain of the same mind, I shall not then object!"

With considerable difficulty I persuaded him to do so, and he returned to Troy, only half-satisfied with himself; but before the year was out, the old woman lay quietly in the church-yard at Boherbuoy, and Michael from that hour devoted himself to promoting the happiness of his remaining relatives.

A MONKEY AND HIS TORMENTORS.

In the jungles about Tilicherry, there is a large species of monkey, frequently tamed by the natives; and at a village a short distance from this celebrated seaport, we had an evidence of the remarkable sagacity of this animal. A few yards from the house of the person to whom it belonged, a thick pole, at least thirty feet high, had been fixed into the earth, round which was an iron ring, and to this was attached a strong chain, of considerable length, fastened to a band round the monkey's body. The ring being loose, it slid along the pole when he ascended or descended. He was in the habit of taking his station upon the top of the bamboo, where he perched as if to enjoy the beauties of the prospect around him. The crows, which in India are very abundant, and singularly audacious, taking advantage of his elevated position, had been robbing him of his food, which was placed every morning and evening at the foot of the pole. To this he had vainly expressed his dislike, by chattering, and other indications of his displeasure equally ineffectual; but they continued their periodical depredations. Finding that he was perfectly unheeded, he adopted a plan of retribution, as effectual as it was ingenious. One morning, when his tormentors had been particularly troublesome, he appeared as if seriously indisposed; he closed his eyes, dropped his head, and exhibited various other symptoms of severe suffering. No sooner were his ordinary rations placed at the foot of the bamboo, than the crows, watching their opportunity, descended in great numbers, and according to their usual practice, began to demolish his provisions. The monkey now began to slide down the pole by slow degrees, as if the effort were painful to him, and as if so overcome by indisposition that his remaining strength was scarcely equal to such exertion. When he reached the ground, he rolled about for some time, seeming in great agony, until he found himself close by the vessel employed to contain his food, which the crows had by this time well nigh devoured.—There was still, however, some remaining, which a solitary bird, emboldened by the apparent indisposition of the monkey, advanced to seize.

The wily creature was at the time lying in a state of apparent insensibility at the foot of the pole, and close by the pan. The moment the crow stretched out his head, and ere it could secure a mouthful of the interdicted food, the watchful avenger seized the depredator by the neck, with the rapidity of thought, and secured it from doing further mischief. He now began to chatter and grin, with every expression of gratified triumph, while the crows flew around, cawing in boisterous chime, as if deprecating the chastisement about to be inflicted upon their companion. The monkey continued to chatter and grin, in triumphant mockery of their distress; he then deliberately placed the captive crow between his knees, and began to pluck it, with the most humorous gravity. When he had completely stripped it, except the large feathers in the pinions and tail, he flung it into the air as high as his strength would permit; and after flapping its wings for a few seconds, it fell on the ground with a stunning shock. The other crows, which had been fortunate enough to escape a similar castigation, now surrounded it, and immediately pecked it to death. The animal had no sooner seen this simple retribution dealt to the purloiner of his repast, than he ascended the bamboo, to enjoy a quiet repose. The next time his food was brought, not a single crow approached it.—*Oriental Annual.*

THE "CURRENCY" OF HAYTI.

We extract from an article in the Knickerbocker, entitled "Life in Hayti," the following description of the currency in that republic:

"The paper money of Hayti is printed in common type, upon common French writing paper. The bills are of the denomination of one, two, five, and ten dollars, and are about twice the size of an American bank note. They bear upon the face a promise to pay on the part of the government, to the bearer, and are signed by some half dozen individuals high in station, consisting, I think, of the Treasurer-General, the Secretary of State, and sundry other officers of the "Champerdes Comptes," et cetera. The signatures are nearly all at one end of the bills on a blank space, and with one or two exceptions, resemble very closely the frantic efforts of some luckless fly just escaped from an ink bottle.

"There being however, some method in their madness, the *effect* produced is precisely the same in all the notes, and sets at naught the respectable attempts of counterfeiters; for while the free and clerk-like signature of Senator Rouanez is easily imitated, the attempts upon these of Cupedon and others are signal failures; and no wonder, for it would puzzle any but the most ardent imagination to tell where they commence or where they end their fantastic flourishes. The gentlemen whose signatures are thus appended have been bred to the camp, and wield the broad sword with more grace than the goose quill.

"But not one in twenty of the country people can *read*; how then distinguish between a two and a five? The difficulty is obviated with as much simplicity as ingenuity; the tens have four black lines running in a diamond across the entire face of the bill, while the others have as many little squares printed upon them as they represent dollars; thus a two has two squares, which he who runs may read without the aid of the alphabet. The metallic currency is in dollars, halves, quarters, eighths, and sixteenths, like the Spanish, and the 'color of the money' is that of silver, and it contains, doubtless, some of this precious commodity; *how much* is known only to the higher powers and the mint-master; probably it amounts to forty or fifty per cent. The coin itself is about half the size of the legitimate piece; that is a Haytien half dollar is the size of a Spanish quarter.

"Copper coin were not used until within a few years; they are half the 'size of life,' and represent one and two cents. The shop-keepers were very sorry to see them, and complained very much that they sold pennyworths half the time, whereas before there was no such insignificant trade. The country people prefer very much the metallic to the paper money, (though there is no intrinsic value in the former unless submitted to the crucible,) and in consequence of this fancy, the former bears a premium over the other, sometimes as high as five per cent.

"There is one great piece of stupidity exercised by the money makers at the capital, and that is, that they make a very large proportion of the paper in ten dollar notes. The agriculturists have a still greater aversion to these than to the small bills; and the consequence is again, that small bills are worth more than tens—a premium of two or three per cent.

"The coffee dealer on contracting with the merchant for a quantity of coffee, stipulates for his pay in a certain proportion of large and small paper, and a portion of coin. The merchant finding nothing in his strong box but the large bills, is obliged to go to the retailers and buy the other kind at the high premiums mentioned above, and is thus fleeced, (either through the ignorance or laziness of those whose duty it is to attend to these matters,) of large sums. One reason of the country people preferring the coin to the paper is, that they are in the habit of burying it for safe keeping. It is singular that this fancy has prevailed frequently in this island; first among the Elibustiers, or Freebooters, then by the French, when revolutionary times prevailed, and now by the blacks themselves, who, like their predecessors, consider mother earth to be the only safe office of deposit."

INTERESTING INTERVIEW.

A correspondent of the New-York Commercial Advertiser, writing from Hartford, Ct. says:—

I was at the school for the deaf and dumb, this morning, when that interesting little creature, Laura Bridgman, (who has but one sense—that of touch,) arrived from Boston, and made her first visit. She was accompanied by Dr. Howe, Mrs. Sigourney, and some other persons, and her coming seemed to be quite unexpected.

It is probable that there is hardly another person in the United States whose appearance at the school would create such a sensation among the hundred and fifty inmates. Her name was familiar to all the pupils, who had doubtless marvelled much how a dumb child, deprived also of the sense of sight, by which they themselves learn everything, should be able to learn to read, write, and talk.

When the news was passed *from hand to hand*, that Laura Bridgman was in the office, the teachers and pupils came thronging round her, and filled the room and passage-way, while all the way up the staircase stood scores of little girls, with sparkling eyes and animated faces, eagerly gesticulating to each other, and conversing rapidly in dumb show.

It was a beautiful sight to see so much life and happiness among these unfortunates; but the principal attraction was little Laura, who, having taken off her bonnet and cloak, appeared one of the most interesting children you ever saw. Slender and delicately formed, with beautiful features and fair complexion, so graceful were her motions, so animated her gesticulation, and so full of life was her countenance, that but for the green ribbon bound over her sightless orbs, you would have called her one of nature's most gifted children. Such is the power of the soul—such its independence of sense. There stood this child in a crowd, without one ray of light to pierce her ever-during darkness, without a sound to break the dreary stillness, without an odor even to show the presence of others, yet joyous as a bird, yet conscious of everything that was going on, yet eager to shake hands with all, and to learn the names of all, delighted to find that every one could talk in her finger language, and evidently enjoying the boon of existence, and speaking in dumb but expressive language the praise of Him who willeth the happiness of all whom He createth.

She was very impatient to meet Julia Brace, the only person in the world, perhaps, whose privation of sense approaches in degree to hers; and about whom, it seems, much had been told her.

At last Julia was brought down, and the two met, and felt of each other! But what a difference between the two! Julia is a woman grown, and unprepossessing in her appearance, because she is without animation, without vivacity, without any expression of face. She was made to understand, by placing her fingers on Laura's eyes and on her ears, that she was blind and deaf like herself, but her countenance changed not; she manifested little interest, and in a moment or two began to withdraw from the child who clung to her, put around her neck a chain of her own braiding, and kissed her! Vain impulse of affection! Julia coolly put into her pocket the present which Laura had brought her, and was making off from the child, whose distress now became evident, and who eagerly asked the others, "*Why does she push me? why does she not love me?*"

What a contrast in their characters! Laura wanted her affection and sympathy, and would not be satisfied without them; while Julia, having got her present, was desirous of terminating the interview, and carrying off her *possession!*"

FOR HOUSEKEEPERS AND FARMERS.

Preserved Citron Melons.—Take some fine citron melons, pare, core, and cut them into long slices. Then weigh them, and to every six pounds of melon, allow six pounds of the best loaf sugar, and the juice and yellow rind (pared off very thin) of four large, fresh lemons; also, half a pound of race ginger. Put the slices of lemon into a preserving kettle, cover them with strong alum water, and boil them half an hour, or longer, if they do not look quite clear. Then drain them, lay them in a broad vessel of cold water, cover them, and let them stand all night. In the morning, tie the race ginger in a thin muslin cloth, and boil it in three pints of clear pump or spring water, till the water is highly flavored. Then take out the bag of ginger. Having broke up the sugar, put it into a clean preserving kettle, and pour the ginger water over it. When the sugar has all melted, set it over the fire, put in the yellow peel of the lemons, and boil and skim it till no more scum rises. Then remove the lemon peels, put in the sliced citrons, and the juice of the lemons, and boil them in the syrup till the slices are quite transparent, but not till they break. When done, put the citrons and syrup into a large tureen, set it in a dry, cool, dark place, and leave it uncovered for two or three days, till all the watery particles have exhaled. Afterward, put the slices carefully into wide-mouthed glass jars, and gently pour in the syrup. Lay inside of each jar, upon the surface of the syrup, a double white tissue paper, cut exactly to fit, and then close the lids of the jars.—This will be found a delicious sweetmeat, equal to any brought from the West Indies. We recommend it highly.

Milk and Milch Cows.—A writer in the Cincinnati Chronicle, who seems to be perfectly at home on all matters pertaining to milk or milch cows, expresses his or her views as follows:

"In selecting the best cows for milk, they should be of the middle size, or upwards, with a mixture of Durham, say one-half or three-fourths, and from a good and healthy stock; and never allowed to come in under three years old, for they do not acquire their full growth until that period.

Most persons are in the habit of keeping too many cows; one good cow, well taken care of, is much more profitable than three or four, kept in the ordinary way.

In order to sustain my position, I will state a fact, relative to my own method of keeping cows, and leave the public to judge of its utility. I have a fine, large, three-fourth Durham cow, six years old; after supplying my family with an abundance of milk and cream, and giving the second day's milk to the calf, which I am raising, and is now two months old, my family made, the last week in November, (and a very cold week, too,) *nine pounds* of as sweet, *yellow* butter as ever I saw in June.

I keep my cow in winter in a warm, dry stable, and under no circumstances allow her to be out in the cold rain, either night or day. I keep her well bedded with straw, give her as much pure water as she will drink, three times a day, at which time I feed her with as much good fine hay as she needs, and no more than she will eat up from time to time; night and morning I give her a peck of sugar beets, well cut up. I find potatoes to answer a good purpose, when I have not the beets, but will not make so yellow and sweet butter. Corn and corn meal I find will not answer the purpose, as it is sure to dry up cows; they should have salt two or three times a week.

Miscellaneous Items.

Murder.—An estimable young woman, named Ann Maria Back, was knocked down with a club in a street of Baltimore, and died next day. No motive for the deed is known. The mayor has offered $500 reward for the murderer.

Fatal Steamboat Disaster.—The steamer Clipper, one of the Bayou Sara (La.) packets, was blown up, and thirty-one persons killed. Nine of those on board survived, but several of these are badly scalded, and not expected to recover.

Mr. Van Zandt.—This minister, who was convicted of seduction by a jury at Rochester, and acquitted by an ecclesiastical council, has made an appeal to the public. It is a fearful thought that an innocent man may live crushed, or die ignominiously, under an unjust verdict. That such cases are possible, we know too well. The legal history of England, and of the United States, abounds with them. Without having any opinion in the present case, we hope that this appeal will be read.

Killed.—In Canaan, Maine, Jefferson Spaulding was killed in a brawl between some disorderly citizens and the men attached to Raymond's menagerie, exhibiting in that town. Spaulding was struck on the head with an iron bar, by some of the men set to guard the tent. His skull was broke. Several of the men were arrested, but the homicide had not been detected.

Drowned.—Five men, four of them colored, were drowned in Merrymeeting Bay. They belonged to Lincoln, Maine.

Albert Call, a boy of Cincinnati, was killed by being dragged by a horse. He had fastened the end of the halter round his arm.

Yellow Fever.—During forty-eight hours, ending 22d September, twenty-one yellow fever patients were received into the hospital of New Orleans; twelve died, and twenty were discharged. At Mobile, the fever was spreading.

Nicholas Biddle.—The Philadelphia correspondent of the Tribune calls for the opinion of the court in the case of U. S. Bank vs. N. Biddle, on which some $400,000 are depending.

Episcopal Convention.—In this body, during the last week, high discussions have taken place. The bishop (Onderdonk) and clergy are said to be generally Puseyites. A large proportion of the laity are against them. We are informed, by a person who attended, that the bishop maintained the highest prerogative notions, and said that "he would sacrifice his blood to God" in holding them up. He said that there was no valid objection to the ordination of Mr. Carey, (the Puseyite,) and censured Anthon and Smith for bringing the matter before the public. The bishop was sustained by a very large majority. Judge Oakley, of this city, proposed that if two presbyters shall object to a candidate for orders, an examination shall be appointed, and the two presbyters invited to be present. This and other propositions in favor of the rights of the laity, were voted down. There was a great deal of the most animated discussion, and many distinguished men present.

A letter has just been received by Professor Elton, from a literary correspondent, stating that the poet Southey had left among his manuscripts an unfinished poem, on King Philip's War and Roger Williams.

Horrid Affray.—We were informed yesterday, of a shocking affray which occurred across the lake on the 15th instant, in Hancock county, Mississippi.—J. W. Goss and D. W. Goss, brothers, on one side, and S. G. Russ, their brother-in-law, on the other side. Russ first stabbed J. W. Goss with a dirk, and then returned it to its scabbard, and seized his gun for the purpose, as was supposed, of shooting the other Goss; when the latter shot Russ through the head, the ball entering the mouth, and causing instant death. No person was present but the three combatants. But little hopes were entertained of the recovery of Mr. J. W. Goss, as there was no medical attendance at hand. At our last accounts, his sufferings were intense. The quarrel grew out of some family difficulties.—*N. O. Picayune, 17th.*

An Editor Stabbed.—We learn from the Paris Mercury, that Mr. J. T. Quessenberry, editor of the Glasgow Pilot, was severely stabbed on Thursday night, by a man named Pitts. The difficulty arose from an application to Quessenberry by Pitts, to publish, which he refused to do. High words ensued, till at length Pitts fell upon him with a bowie-knife, and nearly cut him to pieces.—*St. Louis Republican, 11th.*

Lost Overboard.—As Capt. Bolton Steelman, of the schooner Amanda, of Somers's Point, Great Egg Harbor, was coming up the river Delaware, on the evening of the 23d instant, about half-past seven o'clock, when opposite Duck Creek Light, going before the wind, the foretopsail jibed and knocked him overboard.

Three juveniles, named Wm. Gray, Andy Gray, and Joseph Thompson, aged eight to eleven years, broke into a grocery store in Buffalo, on the 18th, and stole some small change, cakes, &c. Promising youths, certainly.

Joe Smith has a few missionaries, who are now traversing the western States, for the purpose of bringing the faithful into the sanctuary; and where they cannot persuade whole families to join them, they are satisfied with a part. Near Danville, Illinois, three of these reverend gentlemen recently induced as many females to leave their obviously better halves, and accompany them to the holy precincts of Nauvoo.

Marshal Bertrand took his departure from New Orleans on the 12th, on the steamboat Admiral, for St. Louis. He was escorted to the boat by several companies of the Legion, and a large concourse of citizens witnessed his departure. He was also saluted by the artillery, on his arrival at the levée.

Marshal B. has arrived at St. Louis, Mo.

The Boston Post says that Henry Lee, esq. has now in press a series of letters on the subject of East India cotton, addressed to the cotton manufacturers of Massachusetts—the twenty-fourth of which is published in Hunt's Magazine for the present month.

The Texan Prisoners at Mier.—A letter in the New Orleans Picayune gives a catalogue of all the prisoners taken by the Mexicans at Mier on the 26th of December, 1842, with an account of the fate of each one. The following table presents a summary of the statement:—

At work on the roads in Mexico,	118
At the hospital in Mexico,	34
" " St. Luis Potosi,	8
" " Matamoras,	5
Released by order of Santa Anna,	5
Escaped from Mier,	11
Left in the Mountains,	16
Killed and and died at Mier,	18
Shot by order of Santa Anta,	1
Massacred at the Salada,	17
Died at Mexico on the road,	10
Prisoners at Perote,	10
Escaped from Perote,	3
Whole number that entered Mier,	256

Extract of a Letter from St. Louis.—The gentlemen-murderers of poor Chavis, the Spanish trader, are yet in our jail, untried. They will probably be tried in October. It is said that several very important witnesses from the United States have been suffered to return to Santa Fé, through the negligence of the proper officer here. I hope this is a mistake, and that, in due time, the culprits will be arraigned, convicted, and hung, every man of the gang, by the neck, until they are dead. Texas has furnished the United States with villains long enough. Quite time is it that an example, strong and terrible should be made.

[The persons have been removed to Jefferson, and on being brought to their trial, claimed the protection of the Texan government, as having acted under their authority. Very likely; at all events they will find sympathy there. The case was continued to await the result of the diplomatic discussion.]

Two murders are reported by the southern papers—one, the wife of Harmon Garrett, in Lauren's District, S. C. by two negroes, who choked her, and threw the body on the fire. The negroes were tried and sentenced on the spot! A girl of 18 was found murdered in Caldwell Parish, Louisiana, on the 2d instant.

Fight in a Court House.—A Few minutes after the Washington City Court adjourned on Friday, (says the Capitol,) a fracas took place between James Hoban, esq. one of Mr. Dowden's counsel, and Wm. Thompson, *a justice of peace.* The cause was understood to be as follows: a letter appeared in a New-York paper of Monday last reflecting upon Mr. Hoban, for his speech in favor of his client. Mr. H. supposed that Mr. T. was the author, and spoke to him about it. Crimination brought recrimination, until finally they came to blows. How it was settled, is not told.

Circumstantial Evidence.—A writer in the "Macon Messenger," under the signature of "Justice," says a gentleman recently stopped in Forsyth, Monroe county, who stated that a negro man who had been taken up in Alabama for some offense, while under confession, said he had murdered the little girl in Baldwin county, (Ga.) for which the Methodist preacher, Johnson, was executed in Milledgeville some years ago.

The royal printing office in Paris employs 700 persons, of whom 120 are compositors. It is supplied with fonts of type in every written language in the world. Compositors earn from 5 fr. to 6 fr. per deim, and the best printers 6 1-2 frs. After 30 years service they are entitled to a pension of 400 frs.

Indian Treaty—A Failure.—The Miner's Express of the 28th ultimo, says:

"The governer of this territory passed up the river on his way to the Prairie De Chien, some ten days since, with the view of effecting a treaty with the Winebago Indians, for the portion of country which they at present occupy, and known as the 'Neutral ground.' The governor, however, was unsuccessful in his effort to treat—the Indians decline selling their lands for various reasons, the most prominent of which was, their dislike to the new home assigned them by the government, which was south of the Missouri river, or on the waters of the St. Peters, above the mouth of the Blue Earth river. The influenza was prevailing among the Indians, and some of them had died with it."

Singular Phenomena.—A well situated on the beautiful grounds of James C. Church, esq. at Fort Hamilton, Narrows, L. I. sunk on Sunday morning last. It has been built about eighteen months, was 45 feet deep, well walled up with stone, and strange to relate, disappeared in a perpendicular line about fifteen feet below the surface, carrying with it the well-house. A rumbling noise was heard by the inmates of the house a few minutes previous to its downward career. A person who was leaning against it at the time, sprang for the fence and there held on, thinking the Miller prophecy was being fulfilled.—*Courier.*

A negro woman, nearly 55 years of age, belonging to a Creole family in the parish of St. Landry, has had *thirty-five* children. Her first child was born when she was at the age of 25. She gave birth to twins five times, to triplets three times. Twenty of her children are at present living. These facts are stated on the authority of an Opelousas paper.

Citizens of Boston are organizing under a charter for supplying the city with pure water.

Camels' Hair.—It is said that camels' hair is not obtained by shearing, like the wool of sheep, but is shed spontaneously by the animal, in the month of April, after having served as a protection from cold in the winter season. The Tartars, who accompany caravans, collect it with great care; and lead the animals with their cast-off apparel. The young camels yield the finest hair; and in its best state, it is finer than the most beautiful Angola.

This article is obtained from Africa, and a large part of Asia, particularly in India. In Persia, this material is made into the finest carpets. In some parts of France, it has been successfully mixed with cotton, and cloth made from it is much softer than the ordinary mixture of cotton and wool.

[An agricultural writer has lately suggested that the camel would be a profitable animal for the South.]

Literary Theft.—A ragged fellow, named William Witherspoon, was arrested on Saturday evening, in New-York, for stealing ten controversial books, valued at twenty dollars, from the Episcopal Theological Seminary. He had heard much of the recent religious quarrels, and he wished to understand the grounds of them.

John Q. Adams was present at the Commencement exercises at Cambridge. He was in excellent health, and received a great deal of attention.

A Converted Seminole.—Husti-colucchee, a converted Seminole Indian, is preaching at Reading, Pa. to large audiences, in the German Reformed Church. The Gazette states that he is a nephew of Osceola, the late Florida warrior, whom he is said to resemble very strikingly; is about nineteen years of age; tall, stout, and altogether of a fine appearance. He speaks English well, uses simple language, and is graceful in his gestures. It is his intention to return to his tribe as a missionary of the gospel.

The Portland Argus says a man by the name of Leavitt was shot by mistake, one evening, a week or two since, near Mattawamkeag stream. He was supposed to be a bear. The gun contained a heavy charge of powder and two balls, which took effect in the abdomen, and produced death in about two hours.

The emperor of Russia is extending great encouragement to American artists and mechanics. In addition to Major Whistler, and a number of engineers who are superintending the construction of the great railroad between St. Petersburg and Moscow, he has other Americans in his employ, superintending and erecting various machine shops, &c. In the Acadia which has just sailed from Boston, went Mrs. Whistler and three children, to join her husband at St. Petersburg.—*N. H. Courier.*

KENNETT SQUARE BOARDING SCHOOL.

For Young Men and Boys.

THIS institution occupies one of the most pleasant and healthy situations in Chester county, Pa. on the mail route between Baltimore and Philadelphia, and about 12 miles northwest of Wilmington, Delaware. With each of the above-mentioned places, there is an easy communication by means of stages.

The course of mathematical instruction will include algebra, geometry, plane and spherical trigonometry, surveying, mensuration, astronomy, &c.

The ordinary branches of an English education, reading, writing, arithmetic, English grammar, geography, history, composition, &c.—will be thoroughly taught. Instruction will also be given in book-keeping, and in the Latin and French languages. The study of Botany will be made thorough and practical—the pupils with their teacher, will make frequent excursions, for the examination of plants, during the season of flowers.

Parents may rest assured that the most careful attention will be paid to the health and morals of the pupils. The neighborhood has acquired no small degree of distinction for its highly intellectual and moral standing.

Scholars, coming from a distance will be expected to board at the institution, where they will be under the constant care of the teacher.

TERMS:—For tuition, boarding, washing, &c. $30 per term of *eleven weeks*, one half payable in advance. An extra charge of $4, will be made for instruction in either of the languages. Boys, under twelve years, studying the common branches only, may be admitted for $25 per term. Pupils will furnish their own wash-basins and towels. Books and stationery furnished at the usual prices. Persons residing in the immediate vicinity, will be admitted as day scholars.

The term will commence the first second day in the eleventh month (November). There will be two vacations; one in the spring, the other in the fall.

JONATHAN LAMBORN, *Principal.*
JEREMIAH HAYHURST, *Teacher.*
Chester co. Pa. August 31, 1843. 6m.

JOSHUA C. JENKINS

RESPECTFULLY informs his friends, and the public, that he has taken the old established

TEMPERANCE GROCERY STAND

of Baldwin & Colton, late J. F. Lukens & Co. *Nos.* 244 *and* 244 1-2 *Market street*, south side, above 7th, where he has on hand an extensive assortment of the choicest articles in the line, together with a stock of

FREE LABOR GROCERIES,

all which have been laid in at the lowest possible price for CASH, and will be furnished to families and storekeepers at a very small advance upon the first cost.

Philadelphia, May 4, 1843. 6m.

Lehigh and Schuylkill Coal.

THE best coal, of the above description, selected carefully for family use, can be had by leaving orders with J. M. McKim, at the Anti-Slavery Office, No. 31 North Fifth street, Philadelphia.

August 22, 1843.—tf.

FREE CALICOES!

JUST received, 1 case fine calicoes. Also, 2 cases fine shirting muslins; together with a large assortment of other free dry goods, at reduced prices, wholesale and retail. CHARLES WISE,

Northwest corner Arch and Fifth streets.

Philadelphia, 8th, mo. 17th 1843. tf.

PROSPECTUS

OF THE REPUBLICATION OF THE

Christian Lady's Magazine,

EDITED BY

CHARLOTTE ELIZABETH.

To be published monthly, at 12 1-2 *cents per number*

Many periodical miscellanies exclusively appropriated for the ladies, composed of light materials, are diffused throughout our country; but a dignified religious magazine, adapted to the female members of the Christian communities, still is requisite. A highly valued work, edited by Charlotte Elizabeth, is published in London; the various topics of which are sterling in value, and permanent in their application; and these are discussed with an animation that renders them highly attractive and beneficial. Whence, the "*Christian Lady's Magazine*" is peculiarly adapted to enliven the hours of female domestic solitude; to spiritualize the affections and the understanding; to sustain faith, hope, love, and patience; and to stimulate obedience, fortitude, zeal, and perseverance; by the encouragement derived from meditation on divine truth, and the examples of those disciples, "who now inherit the promises." Combined with the essays in prose are chants of the sacred lyre, replete with fervid devotion and mellifluous harmony; which aid Christian ladies to warble the song of praise to "the Lamb that was slain," with "melody in their hearts to the Lord;" thus imparting both spiritual wisdom and consolation.

Charlotte Elizabeth, as an author